The Vedic Civilisation

By Anwar Shaikh

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Preface

What is the Veda?

In the Laws of Manu (12: 102), we find the answer to this question:

"A man who knows the true meaning of the teachings of the Veda becomes fit for union with ultimate reality even while he remains here in this world, no matter what state of life he is in."

This theme is continued further in 12: 103:

"Those who read the books (Vedas) are better than those who do not know them; those who remember them are better than those who read them; those who understand them are better than those who remember them, and those who put them into action are better than those who understand them."

From the above, it is evident that it is good to read, know and understand the Vedas but, in the last analysis, the Vedas are to be expressed through deeds. Thus the Veda is a matter of action concerning secular living, which does not ignore man's spiritual needs. In view of this truth, it is a great sin to stop anyone from reading, remembering and practising the Vedas. It is a great pity that in India, the home of the Vedas, exactly the opposite has been taught and practised for preserving class-interests. It has been made sinful for women, children and members of the "low-castes" to read or understand the Vedas. This is the most horrendous crime that could be committed against the people of India to make them ignorant of their cultural and spiritual heritage, which is based on the Vedic principles. Yet it is amazing that the Indians moan against what the foreign invaders did to them but they seldom talk about the

dreadful damage that the indigenous predators have caused them to maintain their class-interests.

Another noteworthy point is that every Scripture eulogises its own people. For example, the Bible declares about the Jews:

> "Now therefore, if ye will obey my
> voice indeed, and keep my covenant,
> then ye shall be a peculiar treasure unto
> me above all people: for all the earth
> is mine:" (Exodus 19: 5)

Here Yahwe, the Jewish God, is promising the Jews pre-eminence over the rest of mankind by treating them as His own people provided they keep His Commandments. As a general rule, the Jews have observed the Covenant, and have reaped its fruit. But the conduct of the Indians to their Lord has been less than honourable. Instead of spreading the God's Word, they have done everything possible to strangle it. No wonder that the Indians have ended up with the fate that the neglect of the Vedas entailed.

However, deeper study of the Vedas reveals that the Divine Covenant is with the Aryan race, and not just the Indian. The Veda clearly states:

> "I (Indra) have bestowed the earth
> upon the Arya....." (RV. 4: 26. 2)

Unless, the Aryans originated from India, this verse appears to be just a joke because it is the characteristic of a Scripture to concern itself primarily with its own people. That the Vedas are of Indian origin is proven by the fact that they are in Sanskrit, which is an Indian language, and there is also ample

evidence to establish that the Vedic hymns were composed by the Indian Seers. Thus, the Aryans must have originated in India, and migrated from there to the other parts of the world. The Vedas do vouch for this truth, and describe the reasons that led to the continual Aryan emigration from India over a long period of time.

Though people of India have failed to practise the Vedic doctrines and thus, suffered terribly, the other Aryan nations have been able to escape the Semitic influence, at least, partially, to perpetuate what may be termed as the Aryan Civilisation, but when we look into it deeper, all its fundamentals appear to have been borrowed from the Vedas; secular legislature, democracy, welfare state, free thinking, human rights, etc., are some of the examples.

Antiquity of the Veda and repeated mention of "Arya" in it, makes this Scripture the only reliable authority on the subject. Yet I have not claimed that the Aryans such as the Greeks, Italians, Germans, French, British or the Americans have directly taken these principles from the Vedas, but they essentially refer to what is known as Paganism, which is an exact copy of the Vedic tenets that were fervently practised in the western lands before Christianity came to dominate the European way of life. Of course, the West struggled heroically for centuries to retrieve its Vedic values, which care more about the realities of life than fantasies of paradise. Thus, the Aryan or Western Civilisation is just another description of the Vedic Civilisation. This is what makes the Veda, the truly Aryan Scripture and one can clearly see that the Lord Indra has kept His promise of "bestowing earth on the Arya."

Anwar Shaikh.
Cardiff, Britain.

Chapter One

The Aryan Civilisation

"I (Indra) have bestowed the earth
upon the Arya."
(Rgveda 4: 2. 2)

Lord Indra, the Chief God of India, in the above cited verse is declaring that He has bestowed the earth on the Arya.

"Arya" is a word of Sanskrit, which is the Scriptural language of the Vedas as Hebrew is of the Bible and Arabic is of the Koran. Not only has the word "Arya" been mentioned in the Vedas scores of times, but the circumstances that forced the Aryans to emigrate from their original home in the Punjab (India) have also been stated repeatedly. Thus, the Vedic testimony about the original home of the Aryans deserves serious attention.

Indra, the Chief Indian God is also known as Dyaus:

"Sing forth to lofty Dyaus a strength
bestowing song." (RV. 1: 14. 3)

It is (Indra) Dyaus who is known as Zeus, Pater and Jupiter or Diespiter in the Greek and Roman worlds, denoting their common origin with the Aryans of India. If the Greeks and Romans had not migrated from India (Punjab), Dyaus (Indra) would not have been mentioned in the Veda as the Chief Indian God.

Again, if Aryans were not native to India, the Chief Indian God would not have promised the earth to the Aryans. This promise cannot mean anything but the cultural domination by the Aryans. It implies that the Aryans are noble in their way of living owing to their higher morality and innovative skills, and thus it is they who will steer the destiny of the world.

When we delve deeper into the composition of the Aryan Civilisation, it transpires to be another name for the Vedic Civilisation. Since the Rgveda is the major source of this discussion, we may look at it from the following points of view:

1. Composition,
2. Antiquity and
3. relevance to the subject.

First, let us discuss composition of the Rgveda. Here I am talking about that recension, which is called Sakala and contains 1,017 hymns. The copy of the Rgveda that I have, was edited by the late Professor Ralph T. H. Griffith; it also contains the eleven hymns known as Valakhilya. The Rgveda is believed to be of divine origin by its zealous followers, but it has a great literary and historical value for the heretics as well; it is replete with the virtues of maturity, mastery and munificence.

The Composition

The faithful have a different opinion, but eventually it is for man to find the right path of action. Therefore, he is responsible for the consequences of his deeds. This is why, as a general rule, he is inherently equipped with sufficient intelligence and moral discretion to realise what he is doing. Man is guided or misguided by himself, and this truth is amply demonstrated

by the Vedic Seers. The basic principle of life is, that man must guide himself through his own effort or through a mentor, who is pure, pious and prudent. The Vedic rsis belonged to this category of men. They were virtuous and dedicated to spreading veracity. It is they who composed the hymns of the Rgveda: for example the first two hymns of the First Book have been composed by the Rsi or Seer Madhucchandas Vaisvamitra: the hymns of the Second Book have been mainly composed by the Rsi Grtsamada. Thus every hymn of the Rgveda has a particular author, dedicated to spreading light without any expectation of reward, spiritual or secular.

People known as the Aryans, have played a major role in the development of human civilisation and, according to the evidence provided by the Rgveda, the Aryans originated in the Punjab (India) and migrated to different parts of the world.

There are several countries that have claimed to be the origin of the Aryans. India is no exception. However, what I am about to say is not based on wishful gossip or jingoism but reliable evidence provided by the Rgveda, whose authors are neither racially motivated nor politically inspired. In fact, they are totally detached from the concept of national bias or personal greed.

Antiquity of Vedas

Now turning to the antiquity of the Vedas, I may add that estimating the age of the Rgveda, though enigmatic, is possible; archaeological records do help in this respect, and one does not need resorting to wishful inferences.

During archaeological excavations in the Indus Valley (now in Pakistan) a seal of high historical significance was found at Harappa (Punjab). This seal depicts an ithyphallic figure seated in a yogic position. The image is Trimukha - having three

faces. The yogic posture i.e., sitting cross-legged is known as Padmasana which requires the yogi to turn his eyes toward the tip of his nose; this yogic posture has always been associated with India. The Linga-worship of the Indian Saivities is an extension of this depicted penis erectus. This three-faced image of a god, seated on a throne, is also wearing a horned headdress, and is surrounded by animals such as elephant, tiger, buffalo and rhinoceros - all found in India.

Who is represented in this seal?

The fact that this seal has been discovered in the Punjab and has parochial (Punjabi) environment, showing animals still found in this area and the yogic posture of the deity, clearly demonstrate that the seal depicts the religious and cultural background of the land (Punjab) where it has been found.

The three-faced figure, which culminates in the Rgvedic literature as Triad, has a special significance in the representation of Reality, which is supposed to have three aspects merging into one, and the one manifesting the three aspects of the same truth. The Christian Trinity, which expresses the oneness of the final Reality as God, the Father, God, the Son and God, the Holy Spirit, is an extension of this Vedic Principle (Triad). For example, the following verse concerning the God, Agni, says:

> "I laud the seven-rayed, the triple-headed
> Agni all-perfect in his Parents' bosom,
> Sunk in the lap of all that moves, and
> moves not, him who hath filled all
> luminous realm of heaven." (RV. I: CXLVI. I)

Similarly, evil can also be allotted the three aspects:

"Lord of the dwelling, he subdued the demon who roared aloud, six eyed and triple-headed......"
(RV. X: XCIX. 6)

In fact three is a favourite Vedic number to describe the Divine qualities:

"The Bull (Indra) who wears all shapes,
the triple-breasted, three-uddered,
with a brood in many places.
Ruleth majestic with his triple aspect, the
Bull, the Everlasting one's impregner."
(RV. III: LVI. 3)

Triad or Trimukh has a special significance in the Vedic literature: it refers to a triple division of the Vedic gods, corresponding to the three orders, namely, terrestrial, aerial and celestial. It suggests a Triad of Indra, Agni and Soma, the Vedic gods, who may be substituted with any of the other major gods such as Rudra (Siva), Vayu-Vata or Parjanya. Of course, the classification of gods is not rigid and, therefore, Triad of specific gods may be substituted by any other god: Agni may be replaced by Siva, and vice versa.

The image of the god, appearing in the said seal is that of the Lord Siva, who has been described in the Rgveda as Rudra. Phallic or Linga-worship is closely associated with him. Siva is a Sanskrit word, meaning "Auspicious One," but he is also a destroyer; he is both the symbol of asceticism and sensuality, the benevolent herdsman of souls and the wrathful avenger. Siva also shares many tributes of the god Agni and Prajapati (a creator deity).

Siva is also known as Pasupati i.e., the Lord of Beasts. He seems to acquire this attribute from Prajapati, the Lord of

Creatures. Animals shown in the seal certainly help to establish the fact that the image (in the seal) is that of Siva, the Pasupati (the Lord of the Beasts). This is the reason that Nandi (the Bull) has become the theriomorphic representation of the Lord Siva, who also gradually absorbs the attributes of the Lord Indra, known as the King of Gods; "Nataraja" is the epithet of the Lord Indra, which the Lord Siva has taken over as the Cosmic Dancer, whose rhythm of movements keeps the universe ticking.

Lord Siva is the only Indian God who has developed contradictory attributes such as destroyer and restorer; he represents both asceticism and sensuality. This is a symbol of perfection, which has gradually given him a higher status than the Lord Indra, creating a sharp religious division among people of the Punjab as the Aryans (followers of the Lord Indra) and the Dravidians (worshippers of the Lord Siva), contemptuously known as Dasas and Dasyus.

It is generally accepted that Siva is another name for the Vedic God, Rudra. Though in the Rgveda, he has been given a high status, yet like Brahma and Visnu, he holds a junior position compared to Indra, Varuna, Agni, Prajapati, etc. At this point one should realise that, although people's religious convictions are subject to change, it usually takes a long time for such modifications to work through. The general tendency of people is to defend their faith against extraneous compulsion, and thus the normal process of change in religious matters may take a very long time, indeed. Thus, it is reasonable to assume that the time taken for Siva to rise from the position of a junior deity to become the supreme God, must have taken many centuries. Since Siva (Rudra) has been mentioned as a god in the Veda, not only Siva is a Vedic god but the Veda is at least as old as the Lord Siva is.

How old is the Lord Siva or reverently speaking, since when has the Lord Siva been known in India?

Nobody can answer this question with certainty, yet it can be estimated with reference to the said seal. Harappa, where this seal has been found is an ancient city of the Indus Valley whose civilisation has received attention of great scholars for a long time. The Indian scholars of history and archaeology, basing their observations on Harappa, Mohenjodaru, Jhukar or Chanhu-Daru are in a position to opine that the Indus Valley Civilisation dates back to 2800 - 2500 B.C., but when they take subsoil water into consideration, which restricts their dating technique, they make concession to conclude that the Indus Valley Civilisation "may well reach beyond 3500 B.C."

I should also mention that, during January, 2002, the British Press reported the undersea archaeological findings beneath the waves of the Arabian Sea in Western India (Gujarat): they have uncovered traces of what is likely to be the first city in the world dating back to 7500 B.C. Archaeologists have mapped the site in the Gulf of Cambay, off the western Indian state of Gujarat, using acoustic images captured with sonar. Carbon dating of a wooden artefact, recovered from the site, indicates the settlement could be one of the oldest major Neolithic sites ever discovered.

Basing judgement on this event, one could say that the Indian civilisation is more than 10,000 years old. However, as this investigative process is not yet finally concluded, I may reasonably stick to the opinion that the Indus Valley Civilisation goes back to 3500 B.C. Thus, the seal under discussion may be 5,500 years old (3500 B.C. - 2000 A.D.) but the image on the seal is likely to be a lot older because this image of Siva does not represent Siva, the junior Vedic god but the Siva, who rose to become Supreme God. How many centuries did occur to bring

about this mighty transformation in the status of the Lord Siva? Perhaps, a thousand years or longer. This is what indicates the age of the Rgveda, which can be 7,000 years or even older. Possibly, the investigative process being carried out in the Gulf of Cambay shall stretch the antiquity of the Vedas beyond 10,000 years – when the Vedic Civilisation of India flourished.

Relevance to the Subject

Now, we come to the third part of this discussion i.e., the Vedic relevance to the original home of the Aryans.

It should be borne in mind that "Arya" is a Sanskrit word meaning, "noble." Since Sanskrit is an Indian language, the original home of the Aryans, is likely to lie in India, especially the Punjab where the hymns of the Rgveda were composed. Thus branding the Aryans as foreign invaders of India seems nonsense right from the start. Polemists have remarked that Sanskrit is foreign to India, but they cannot disclose the area where it was originally spoken, nor can they explain why Sanskrit is still the sacred language of India whereas it has become extinct elsewhere. Again, how is it that the entire sacred Indian literature is in Sanskrit, but no other country can claim this honour. Since Sanskrit belongs to India, its original speakers, the Aryans, as this word clearly denotes, must have also originated in India.

In the 19th century, the term Aryans was used as a synonym for Indo-European. Comte de Gobineau and his disciple, Houston Stewart Chamberlain, became the zealous advocates of an "Aryan race" consisting of those who spoke Indo-European languages. The Aryans were held superior to the "Semites," "Yellows" and "Blacks;" all scientific and cultural progress of the world was attributed to the Aryan race, and Nordic or Germanic peoples were regarded as the purest Aryans.

Adolf Hitler, using the concept of "Aryan superiority" turned it into the pivot of racism for developing his most sordid and inhuman policy of exterminating Jews, and other non-Aryans.

After this discussion, I may add that reliable knowledge about the original home of the Aryans is to be found nowhere but in the Rgveda; it provides us not only with the basic information to this effect but also indicates the causes of emigration from the Punjab (Saptasindhava).

The Rgveda provides us with the information that we need:

" ..... all the streams that flow along the earth,
I took the Seven Rivers as my own domain."
(RV. XLIX: 9)

The Punjab (Saptasindhava) is the most blessed land on earth because the Lord Indra has chosen it as His domain as Allah has selected Mecca (Arabia) as His home. What a Divine glory, which the senseless Punjabis have failed to realise for not being Indra's people. On the contrary, the Jews acknowledged Jerusalem as the seat of their Lord Yahwe, and got blessed. Glory of the Romans also lay in the fact that they believed Rome to be the city of Jupiter, their God.

Here the Seven Rivers that portray Indra's glory specifically pinpoint the home of Indra, the same way as Yahwe dwells in Israel, Jupiter in Rome and Zeus in Greece.

The Seven Rivers allude to Saptasindhava, which, according to Max Muller, means "the five rivers of the Punjab along with Indus and Sarasvati. Ludwig, Lassen and Whitney substitute Kubha for the Sarasvati and think that originally the Oxus also must have been one of the Seven. Considering that the Rgveda mentions the Kubha (Kabul), Gomati (Gumal),

Kruma (Kurram), Suvastu (Swat), etc., which lie to the west of the Indus, it is possible that the Rgvedic people knew of the existence of the Oxus. The reasonable view, however, appears to be to take the Seven Streams as the Indus, the five streams of the Punjab and the Sarasvati."

The area of the five streams is called the Punjab (Five streams). After all these centuries the Five Rivers, constituting the home of Indra, are still as buoyant as ever. They are known as Suturdi (Sutlej), Vipas (Beas), Parushni (Ravi), Askini (Chenab also known as Chandrabhaga) and Vitasta (Jhelum). Of course, Sapatasindhava covers a much larger area than the Punjab, but the Punjab was the heart of Sapatasindhava owing to its natural wealth, and overwhelmingly large population, known for its emotional disposition and the immortal habit of fighting to satisfy religious bigotry, leading to perfidy, pillage and persecution. The Aryans were mainly from the Punjab, who worshipped the God Indra and his subordinate deities such as Agni:

> "The pious Aryan tribes at sacrifices address
> then first to him (Agni) who doeth wonder.
>
> May *Agni, foe-destroyer, manliest Hero,
> accept with love our hymns and our
> devotion." (RV. I: LXXVII - 3.4)

The Rgveda leaves the reader in no doubt that Indra, the King of the Aryan gods, belonged to Sapatasindhava (Land of the Seven Rivers):

> "Him (Indra) whose fame spreads between wide
> earth and heaven, who as dispenser,
> gives each chief his portion
> Seven flowing Rivers glorify Indra ....."
> (RV. VII: XVIII. 24)

* Agni is second in rank to the Lord Indra.

Also note the following:

> "Bull (Indra) over all the streams that flow along the earth, I took the Seven Rivers as my own domain." (RV. X: 49. 9)

This stanza clearly states that Indra, the King of gods, worshipped by the Aryans, chose the Land of the Seven Rivers to be his own domain. Thus, he is the tutelary deity of the homeland of the Aryans. There are many more verses in the Rgveda to this effect but, in view of the evidence submitted here, it does not seem necessary to prolong this submission. However, it may be added that those who worshipped the Lord Indra thought themselves to be on the right path, and entitled to term themselves as the Aryans (noble) and call contemptuously the followers of other gods as Dasas or Dayus, who eventually came to be known as the Dravidians.

Various portions of the Rgveda do reveal information about the five Aryan tribes of the Punjab; namely, they are Purus, Anus, Druhyus, Yadus and Turvas. Later on, Purus along with the Bhartas amalgamated with the Kurus:

a. "Ye freed sage Atri, whom the Five Tribes honoured, from the strait pit ....."
(RV. 1: 117. 3)

b. "Within those lands deposited all the Five Peoples' treasures rest
Mark thou (Indra) the man who injures us and kill him like the heavenly bolt."
(RV. 1: 176. 3)

c. "And over the Five Races let our glory shine high like the realm of light and unsurpassable." (RV. 11: 2. 10)

Aryan distinction is religious, and not racial. In "c" above, the "Five Races," simply mean the Five Tribes belonging to the same sect. Of course, we can trace many articles of the Aryan faith in the Rgveda, but the main distinction was that they treated Indra as the sole Lord of the Aryans:

> "I hear that thou (Indra) wast born, Sole Lord of heroes of the Five Races, famed among the people.
> As such my wishes have most lately grasped him, invoking Indra both at Eve and morning." (RV. V: 32. 11)

In fact, the Rgveda offers a choice of thirty-three gods to its followers. All the gods are held righteous, there is no jealousy amongst them; they all seem to possess similar virtues varying in degrees only. This is why worshipping one god is as good as another. However, the main trait of these deities is that they all obey the Law of Nature. Even Varuna and Mitra, the two Law-Lords cannot override the law. Thus, main virtue of an Aryan is that he is law-abiding. This is what makes him noble (Arya).

Here the verse showing the Aryan love for the law:

> "Agni, bring hitherward the gods whose Laws we love, whose laws we love, to show us grace." (RV. X: CL. 3)

Also note the following:

> "These very bounteous gods made the
> Sun mount to Heaven, and spread the
> righteous laws of Aryans over the land."
> (RV. X: 65. 11)

The law in question is the Law Eternal i.e., the Law of Nature, which suggests that the Law should be rational, and free from superstition. So great is significance of the Law in the Vedic sphere that the First hymn of the Rgveda refers to the Law-Eternal for expressing its importance to life:

> "Ruler of sacrifices (Agni) guard of
> Law Eternal, radiant One
> increasing in thy own abode." (RV. 1: 1. 8)

Here, I may mention that Rta is another name of the Law Eternal. This is the force that regulates the rules of motion, harnesses the working and relationship of planets, stars and galaxies. The entire worldly discipline and regularity are the result of obedience to Rta, the Eternal Law. Because of its rational basis, it may also be termed as Moral Law, Fate or Will of the Supreme God. Thus, in the Vedic language, the Aryan Law, which conforms to Rta is the True Law and must be obeyed by all, and those who do not, they are infidels (Dasyus). They stand condemned and must be punished.

> "Thou (Indra) Hero, winner of the spoils .....
> Burn like a vessel with the flame, the
> Lawless Dasyu, conqueror!" (RV. 1: 175. 3)

Again:

> "Indra gives up the lawless to the pious
> man, destroying by the Strong Ones
> those who have no strength." (RV. 1: 51. 9)

Here the law-abiding are held as the Strong Ones who must destroy law-flouters, the Dasas.

The Rgveda pinpoints the original home of the Aryans, that is, the Seven Rivers i.e., the Punjab and adjoining areas; it repeatedly mentions the religious strife of its people which is absolutely divisive, diabolical and devastating:

> "O, Indra, bring that aid wherewith of
> old, Most Wonderous! Thou didst slay
> His foes for active Kusta: send it down to us
> So now we seek thee fresh in might,
> Most wonderful in act! For again
> For thou art he who conquers all
> our foes for us.
> Who will set from ruinous woe,
> Arya on the seven Streams:
> O Valiant Hero, bend the Dasa's weapon
> down." (RV. V111: 24. 25-27)

These verses make it clear that the Aryans are the people of the Seven Streams. However, it does not state that the Dasas are foreigners. They are certainly a mighty foe because the Aryans are humbly praying to Indra for "bending down the Dasas' weapon." Who are these Dasas, also called Dasyus?

> "Agni, bring hitherward the Gods whose
> Laws we love, whose laws we love,
> to show us grace." (RV. X: 150. 3)

Here "Gods" means the Aryan Gods e.g., Indra, Varuna, Mitra, Agni, Brahaspati, etc. Those who obey the laws are called Aryans. Thus Aryans are a religious group which originated in the Land of the Seven Rivers i.e., mainly the Punjab. Thus, being

Punjabi, they are also a national group but this is the one truth that they do not acknowledge.

This apathy towards national unity, is the real bane of the Punjabis, and the major cause for holding them down politically; religious bigotry leading to mutual malevolence, mutilation and misery has become the emblem of their life. Baba Namak was the First Saint who observed this national malaise and raised voice against it but the people of the Punjab, still prefer to be Sikh, Hindu, Muslim and Christian, and totally lack national conscience.

Who were Dasa or Dasyus?

"Around us is the Dasyus, riteless,
void of sense, inhuman, keeping
alien laws,
Baffle, thou (Indra) Slaver of the
Foe, the weapon, which this
Dasa wields." (RV. X: 22. 8)

Of course, there are many Rgvedic stanzas on the subject, but this one says the lot: the Dasa and Dasyus are religious terms and apply to those who do not observe the indigenous laws i.e., the rules of the Aryan religion, which appear to originate from the local traditions whereas the Dasas or Dasyus follow the alien laws i.e., foreign customs and rites. This is why they are looked upon as riteless, inhuman and senseless. Thus the Aryans are determined to wage a war against such people; the cause is simply religious bigotry.

Though the Rgveda does not describe the Dasas and the Dasyus as foreign settlers in the Punjab, it is possible that the Dasa, Dasyus, Simyus and Sambras might have been the foreign settlers in the Land of the Seven Streams and thus importers of

the foreign (religious) laws and customs, which became the source of a permanent strife.

This is one viewpoint but, when we keep in mind the fact that the Punjab has been a land of gods and gurus, it is likely that both the Aryans and non-Aryans (Dasas, etc.) were the original inhabitants of the Punjab; they practised different religions, which despite variations, did have some similarities but they were not considered good enough for social harmony.

See the testimony:

"The men of both the hosts invoked
you in the fight, Indra and Varuna,
that they might win the wealth ....."

(RV. VII: 83. 6)

"Both the hosts" suggests the two fighting armies i.e., Aryans and Dasas.

Again:

"Both races, Indra, of opposing
freemen, O Hero, both the Arya and
the Dasa Hast thou struck down like
woods with well-shot lightnings:
thou rentest them in fight most
manly chieftain."

(RV. VI: 33. 3)

Here races means the two (religious) communities - Arya and Dasas. The fact that Indra at occasions has struck them both, demonstrates that the Dasas also believed in Indra and did invoke his help, but their devotion to this deity was not exclusive like that of the Aryans.

Again, the Aryans and the Dasa, racially might have been the same people:

> "He is the Lord of both these (contending) armies valour when the commanders call them to the conflict." (RV. VI: 25. 6)

An example in point is the Sikhs and Muslims. They both believe in God, yet think of each other as infidels: racially both are Punjabi, but have become blood-thirsty enemies of each other owing to religious differences. Having said that, I ought to describe some of the anomalies that may distort this narrative.

> "Treasure of gold he (Indra) won; he smote Dasyus, and gave protection to the Aryan colour."
> (R.V. III: 34.9)

Some people take this word: 'colour' in the same sense as we do today. Here 'Aryan colour' means Aryan faith owing to the variety of gods associated with the cult of fire and celestial light such as the god Agni and Asvins (Twin Heralds of Dawn). It also referred to several rituals connected with fire such as birth, death, wedding, and worship, which made the Aryan faith a bouquet of lights, and enabled the followers of this particular faith to call themselves 'Aryans' irrespective of their real hue.

The gypsies that roam the lands of Europe also originated in the Punjab: they have become fair-coloured and blue-eyed over a period of time whereas their counterparts, who still wander in the plains of the Punjab, have the non-white colour but are considered "Aryans." Hitler's persecution of the gypsies shows that he had no real regard for the Aryans. Aryanism and

Swastika, its symbols, were just his tools of propaganda. The same remarks apply to the colour of the Dasa and Dasyus:

> "Agni shone bright when born,
> with light killing the Dasyus and
> the dark." (RV. X: 14. 4)

Here the dark does not mean that the Dasa or Dasyus were dark-skinned. It implies that birth of the God Agni, who is the Priest - Ambassador of the Aryan faith, illumined darkness of the Dasa religion.

Of course, references to the colours of the Aryans and the Dasas are on the religious basis: the Aryans, owing to their faith in certain gods, are spiritually light whereas the Dasas because of their different convictions are mystically dark, and not by complexion.

The following should also be noted.

> "Thou (Agni) slewest noseless
> Dasyus with thy weapon, and in
> their home o'er threwest hostile
> speakers." (RV. V: 29.10)

Here noseless does not mean the flat-nosed barbarian but expresses the old Punjabi idiom connected with the 'nose.' When a person's honour or dignity suffers, his 'nose' metaphorically becomes affected to demonstrate his dishonour. Here the word 'noseless' alludes to the fact that the Dasa, Dasyus, etc., have become utterly devoid of honour for not following the Aryan faith and rites.

The truth is that the religious bigotry and the associated spiritual ostentation have always acted as the bane of the

Punjabis, depriving them of moral bliss, beauty of character and lustre of cultural achievement. The religious darkness that the Punjabis have always held as the core of brilliance, has deprived them from becoming a united people and thus they have failed to enjoy the power, prestige and prominence which only the national way of life can guarantee. The Sikh Gurus knew this secret very well. So, they propounded a faith, which lacked secular narrowness and offered a spirituality based on individual and collective freedom, yet bound by rules of decency, decorum and discretion. But the Punjabis paid no attention to the noble message of the gurus and sank to the girth in their ancestral mentality of bloody sectarianism, demonstrated by the Aryans and Dravidians (Dasas) alike.

Since the Indians did not favour written records, their foreign masters wrote the Indian history to suit their tastes and needs. The naked truth is that the Aryans were not foreign invaders. They were people from the Punjab (Sapatasindhava). Equally true, is that the Dravidians were also people from the Punjab. Religion was their bone of contention. They fought for decades to eradicate each other. This persistent malaise triggered off wave after wave of emigration. Nobody was winner. They both were losers, who bequeathed the legacy of religious hatred to their descendants. The glaring proof of this fact can be seen in the religious strife, which led to a mass emigration of the Hindus, Sikhs and Muslims from various parts of the Punjab in 1947.

The Rgveda vouches for the fact that both the Dravidians (Dasas and Dasyus) and Aryans were forced to migrate from the Punjab, their homeland:

"May helpful Indra as our good
Protector Lord of all treasures,
Favour us with succour.

Gods, we have reached a country
void of pasture, the land though
spacious, was too small to hold us."

(RV. VI: 47: 12 and 20)

Since this hymn is devoted to Indra, the people who have migrated are Aryans, and unfortunately, have reached a land, which is not only unsuitable but also too small to hold them, despite its vastness.

The Dravidians (Dasas-Dasyus) have suffered a similar fate:

"Far far away hath Agni chased
those Dasyus, and in the east hath
turned the godless westward."

(RV. VII: 6-3)

'Dark-hue races' simply means the spiritually dark hearted people, and not blacks in the ordinary sense of the word. This sense is justified by the description that Agni 'brought light' to the 'Arya.' Here the word: light cannot mean 'white.' It denotes 'happiness' and 'spiritual enlightenment' that the Aryans must have experienced when their opponents - Dasas, Dasyus, Sambras, etc. suffered defeat in a military engagement.

Similarly:

"With us mayest thou, O Indra,
waxen splendid, with Surya
overcome the Dasa races." (RV. II: II. 4)

Apparently, the Dasas were the most fanatic infidels of the time. Therefore, different types of unbelievers have been called here "dasa races" to give them a blanket description.

Another related question is, which is the Seventh River of Sapatasindhava, the original home of the Aryans: is it the Kubha i.e., the Kabul River or the Sarasvati.

Sarasvati is mentioned in the Rgveda as both a river and a goddess.

> "May Bharati with all her sister, Ilah
> accordant with the Gods, with
> mortals Agni,
> Sarasvati with all her kindred Rivers,
> Come to this grass. Thou Goddesses
> and seat them."
>
> (RV. I. III: IV.8)

Here Sarasvati has been addressed as a goddess along with Bharati and Ila, the other two deities, who preside over different faculties of religion. The Rgveda I. II: 41.16 addresses Sarasvati "as the best of goddesses."

As a river, Sarasvati is known to have vanished in the desert at Vinasana (Patiala District) and then reappeared at Plaksha, Prasravana, some forty-four days journey from Vinasana.

Of course, Sarasvati is a highly venerated Vedic river, but it has been remarked that Sarasvati is another name for Sindhu, the Indus River; it is quite likely to be so in view of the description in the Rgveda:

> "Coming together, glorious, loudly
> roaring - Sarasvati, Mother of
> floods, the Seventh - with copious
> milk, with fair streams, strongly
> flowing, full swelling with the
> volume of their water."

In this stanza, the following phrases point to this truth:

(1) Coming together with fair streams (2) loudly roaring (3) Mother of Floods (4) the Seventh (5) Strongly flowing, full swelling with the volume of their water.

It should be remembered that all rivers of the Punjab fall into the Indus River - thus all streams "coming together," "loudly roaring," the river (Indus - Sarasvati) looks as "Mother of Floods." Thus "full-swelling with the volume of their water," the Sarasvati (Sindhu) the Seventh (Sarasvati i.e., Sindhu) flows into the sea.

Since it is the Sindhu that swells with rivers, Sarasvati seems to be another name for the Sindhu.

"...And she Sarasvati, who
swells with rivers." (RV. VII: 52. 6)

Again, it is only the Sindhu that reaches the sea. Therefore, Sarasvati has got to be another name of the Sindhu.

"Pure in her course from mountains
to the ocean, alone of streams
Sarasvati hath listened."
(RV. VII: XGV - 2)

There is a good indication in the Veda that the Aryans had migrated to the banks of the Sarasvati:

"She (Sarasvati, the Goddess) hath
spread us beyond all foes, beyond
her Sisters. Holy One." (RV. VI: 41. 9)

Again:

> "Guide us Sarasvati, to glorious treasure:
> Refuse us not thy milk
> nor spurn us from thee.
> Gladly accept our friendship
> and obedience:
> Let us not go from thee to
> distant territories." (RV. VI: 41. 14)

I think that the Aryans, during the course of their migration had halted at the banks of the Sindhu (Sarasvati). They liked it and wanted to settle down there.

Further, stanza 12 of the same hymn clearly shows that these emigrants belong to the Five Punjabi Tribes. These people have fallen in love with their new abode, and feel obliged to treat her as a goddess, and offer her the same kind of reverence that they were to show to the Ganga Mata i.e., the Ganges, when they migrated still further. As they settled in the Indo-Gangetic plain (between the Himalayas and the Vindhya Range) they termed it as Aryavarṭa i.e., Territory or Land of the Aryans. They were surely, not foreign invaders but people from the Punjab, driven out by their opponents, the Dravidians. In fact, they were refugees, who might have fought the indigenous people to seize their lands and property. It is here they perfected their most heinous and inhuman Caste System to declare the local people as the Mlecchas, the most sordid and impure people. They had been booted out by the courageous Dravidians, whom they wanted to yoke with eternal humiliation. Having found out that violence, vanity and viciousness could not achieve their goal of dominance, they invented the diabolical trap of Casteism for people to surrender their self-respect, sense of honour and suzerainty to the forces of superstition, stupidity and simulation.

Unfortunately, like the Aryans, the Dravidians are also considered to have come from abroad. One wonders why India remained unpopulated despite an abundance of natural resources but other countries despite being comparatively small, sterile and source-less had such surplus populations to export them to the Indian subcontinent, the home of provisions, plentitude and pleasures.

The Dravidians were every bit as Punjabi as were the Aryans but they are also treated as foreign settlers in India. The Vedas do not support this idea. Instead they point to their real origin and show that Dravidian or Dasas, as they are called contemptuously, also revered the Lord Indra and invoked his help in the battles:

> "When both invoking bands invoke
> you for the fight, and men that they
> may gain offspring and progeny."
>
> (RV. VII: 82.9)

Also:

> "The men of both the hosts invoked
> in the fight Indra and Varuna, that
> they might win the wealth." (RV. VII: 83. 6)

Obviously, the Dravidians also believed in the Lord Indra but their adoration for him was not exclusive like that of the Aryans because they had other gods, and anti-Aryan beliefs. This is why the Aryans abhorred them and wanted to turn these people into Dasas (slaves) who did not follow their beliefs: those were the people usually called as 'Dasas,' 'Dasyus,' 'Simyus,' 'Sambra' etc., and collectively termed by the Aryans as "Dasa Races." This situation can be understood with reference to modern India; 95% Muslims of India, despite having the same

ancestry as the Hindus, do not believe that they have anything to do with them racially.

The religious bigotry of the Aryans persuaded them to declare the Dravidians as godless, faithless and riteless. The truth is that the Dravidians were terrific fighters, and won battles more often than the Aryans did:

> "..... Arya found a match to meet
> his Dasa foe." (RV. X: 138. 3)

However, owing to the religious wars between the Aryans and the Dravidians, the latter had also to flee abroad in search of safety and freedom:

> "They dravest Dasyus from their
> home (Punjab), O Agni, and
> broughtest forth broad light to
> light the Arya." (RV. VII: 5. 7)

It should also be borne in mind that the wars were not always between the Aryans and the Dravidians: occasionally, the Aryan clans also fought the fellow Aryans or mixed Aryan and Dravidian foes:

> "The Godless man, much lauded
> Indra, whether he be Dasa or be
> Arya, who would war with us.....
> Easy to conquer be for thee. With
> us these foes, with thee may we
> subdue them in the clash of fight."
> (RV. X: 38.3)

From this stanza, it is clear that when some allied Dasa - Aryan tribes fought the exclusively Aryan foe, the former, after suffering defeat, might have migrated abroad jointly. This is the reason that Ural-Altaic speakers have striking affinities between the Dravidians and Ural-Altaic language groups. The same remarks apply to dwellers of the Mediterranean areas.

It is owing to the common origin of the Aryans and the Dravidians that we find a number of Dravidian loan words in the Rgveda itself. The Dravidian language family is said to consist of 23 languages spoken by some 200,000,000 in South Asia. The truth is beginning to emerge about the background of the Dravidian language, that is, the Dravidian speakers are connected with the Indus Valley Civilisation. The Dravidian speakers moved from the North to the South and the East of the Indian peninsula. Uralic appearance is due to the causes discussed above. It is said to have been derived from the Sanskrit word Dravida. Telugu, Tamil, Kannada (Kanarese), Malayalam, Gondi, Kurukh and Tulu are the major Dravidian languages spoken in the South Eastern parts of India. Brahui, a Dravidian language is still spoken in Pakistan by some 300,000 people, mainly in Qualat, Haripur and Haiderabad districts.

This description defies the artificially created impression by some propagandists that India has never been a single land but an aggregate of separate provinces. India is a large country and its vastness is bound to affect its unity, which can be preserved by a strong sense of nationalism only.

Swastika

A book as this shall not be complete without mention of Swastika, which is an august symbol of Indian origin.

Though it has come to be associated with the Aryans (as in Hitler's Germany), there is no mention of it in the Rgveda. Obviously, this symbol belonged to the Dravidians (Dasa and Dasyus) and eventually found its way into Hinduism. Delving into its background may prove divisive to the Hindus, who had to pay such a heavy price in blood to overcome the Aryan-Dasa divide. For the same reason, I hesitate to discuss why I think that Dravidians are the same people, who were once contemptuously called Dasa-Dasyus.

Swastika means "conducive to well-being." And this is exactly the sense in which the Hindus of India use it even today; a Hindu bride's hands are colourfully decorated with this symbol; it is used to mark the opening pages of the Hindu businessmen's account-books for good luck, and for the same reason it is used on thresholds, doors, walls and ceilings of temples. Even the Hindu offerings are marked with this sign. Of course, Swastika was used on the Mesopotamian coinage and Byzantinian art and among the Navajos of North America; it shows the Indian influence abroad, though now it is history everywhere, in India its reverence has become even loftier with the passage of time owing to it being an integral part of the Hindu faith. It shows its Indian roots; elsewhere it has resembled the branches of a tree, which have not been able to withstand the autumnal gales of time. If anything, it proves that the Indians (both Aryans and Dravidians) have played a major role in colonising the world.

To assess the veracity of this statement, one must bear in mind that in India, Hindus, Jainas and Buddhists - all revere the Swastika; especially the Jainas believe that Swastika is the emblem of their seventh Tirthankara, a prehistoric figure.

It should be remembered that, like all good things, the Swastika has also been tampered with. The proper Swastika is

the one with left hands; it stands for might denoting powers of the Lord Varuna as well as the magical practices of the terrible Hindu goddess, Kali.

The Black Swastika of Germany, the emblem of the Nazi racism represented a keen desire of the "Aryans" to humiliate the non-Aryans in general and exterminate the Semites, especially the Jews.

The Aryan beliefs run counter to the Dravidian faith. Of course, the Dravidians had accepted some shades of the Vedic principles, but even what they professed to follow from the Vedas, they had put their own interpretation on it to look basically different from what the Aryans believed in; for example, the Aryans recited the name of Indra when they sacrificed or undertook any project relating to war or peace whereas the Dravidians mentioned other gods at such occasions.

The Vedic principles are quite different from the Dravidian concepts, and appear to be the forerunners of the Semitic and Iranian religions. For example, the principle of One Supreme God is essentially Vedic; the Jews, the Christians and the Muslims seem to have borrowed it from the Rgveda. See it for yourself.

> "He, the First Origin, of this creation,
> whether He formed it all or did not
> form it, whose eyes control this
> world in highest heaven, He verily
> knows it, or perhaps He knows not."
>
> (RV. X: 129. 7)

This stanza makes it clear that the Supreme God is one. The rsi who composed this hymn is of the opinion that only the Supreme God knows whether He is the Creator or not, but he has no doubt that the Supreme God is One, He is self-existent

and the Origin of the Universe. Being the Sole origin, He has no equal or partner, though there are other gods. Why are they not partners or rivals of the supreme God?

> "The gods are later than this world's
> production ....." (RV. X: 129. 6)

It is because the gods have been produced i.e., they rank as creation. Though they are creation, they are gods for having adorable qualities. Therefore, they should be worshipped but not on their own. They should be adored along with the supreme God, who is remembered with many names. However, it is better if worship is done in threes i.e., One Supreme God with two junior gods. It does not mean partnership of three gods but it is a worship of the common virtues of Divinity, which in essence is one. For example:

> "Heard be our prayer! In thought I
> honour Agni first: now straightaway
> we elect this heavenly company,
> Indra and Yayu we elect." (RV. I: 139. 1)

Here the rsi has invoked three deities to act in unison as if they were One person. In this combination, Indra is the Supreme God whereas Agni and Vayu (though major gods, in this Triad, act as subordinate divinities.) In fact this triple division of gods has been devised to correspond with the order of the universe consisting of the terrestrial, the aerial (intermediate) and the celestial. There is also the Triad of Agni, Surya and Vata. Similarly one god can also be represented in three forms:

> "I laud the seven-rayed, the triple-
> headed, Agni all-perfect in his
> parents' bosom, Sunk in the lap of

all that moves and moves not, him
who hath filled all luminous realms
of heavens." (RV. I: 146. 1)

Siva (Rudra) is originally a junior god of the Rgveda. As the wheel of history rolls on, the stature and attributes of Agni multiply and he assumes a greater status and becomes the Chief Dravidian deity. In a Harappan seal, the three-faced (Trimukha) deity, seated in a yogic posture with an erect penis and wearing a headdress, is none else but the Lord Siva.

We find this Vedic principle: Triad, in Greece and Rome; the Greeks had the Triad of Zeus, Hera and Athena, and the Romans believed in the Triad of Jupiter, Juno and Minerva. The Romans also had a special ritual called evoctio for inviting the patron deities of the captured towns to abandon their homes and migrate to Rome. This is a copy of the Vedic form of invoking deities.

It should also be borne in mind that the Rgveda calls Indra, man-like; Agni has also been mentioned this way. Above all, the Rgveda treats gods as man's relatives. It means that a man is born with a godly potential, which he can develop to become a sacred being i.e., a god, a rishi, a saint. Euthemerus (c.300 B.C.) had elaborated a theory that gods themselves had once been human beings e.g., Hercules, and this also applies to other gods - Saturn, Quirinos. The latter was identified with the Roman national founder: Romulus.

Again, the Platonic and Stoic concepts hold that the universe is governed by a single force. This is the principle: Rta, (the natural law) propounded by the Vedas. Not only Greek and Roman cultures are based on the creed of polytheism as found in the Vedas but the Celtic cultures of France, Ireland, Wales and Scotland possessed the Vedic affinities. The Baltic cultures were

no exception to this truth. I shall come to them later to show that the Aryans and Dravidians must have been people from the Indus Valley (the Punjab) where the Vedas, the concept of Triad and Swastika originated, and became a passion of the foreign nations until Christianity eclipsed the glory of these truths.

Of course, Christianity smashed the Vedic polytheistic culture prevalent in Europe, but itself succumbed to the principle Triad, and found it convenient to give it the name of Trinity, which, as an openly stated principle is not to be found in the Bible, but it can be established by combining God, the Father, God, the Son, and God the Holy Spirit. These factors represent the three aspects of Godhead, and in turn constitute the Oneness of God.

Vedas in Arabia

The Prophet Muhammad was an Arab and, therefore, he could not have escaped influence of the Arabian culture. This is why we see the Triad of El-Lat, El-Uzza and Manat (The Koran 53. 20). These Three Daughters of God (goddesses) were a Meccan extension of the Triadic tradition that had established itself in the Yemen (South Arabia) long before the advent of the Prophet.

God El, was also known as Ilah in the Semitic world. Astral or local deities tended to displace El in the Nabatean and Palmrene Kingdoms. In Palmyra, it was the god Bel (Baal, "Lord") who established himself as the chief god, but the Vedic Triadic tradition made him accept two associates, namely Yarhibol (a solar deity) and Aglibol (a lunar deity). The Three Meccan goddesses already mentioned are of historical interest, as their names are known from the earlier inscriptions found in northern Arabia. It is thought that the goddess Al-Lat might have had a subordinate role to that of Ilah at Palmyra; she was equated with Athena. Her Koranic partner, the goddess Al-Uzza

("Strong") was known among the Nabateans while the third member of the triad i.e., Manat ('fate') was associated at Palmyra with the Greek Nemesis.

In the Triadic traditions of Arabia, stone-worship acquired central position, indeed. It could be a rock outcropping or a large boulder often rectangular or an irregular black basaltic stone without any representative. Though it was not a statue, it had all the characteristics of an idol. It was sincerely believed that such a stone was the residence of God. This is why the Byzantinian (the idolatrous Romans) and the Christians called them "Baetyl" (Bet-El - home of the god).

The best known of such Baetyls is the Black Stone (Hajr-E-Aswad) of the Kaabah at Mecca - the holiest shrine of Islam. But there were others: one of them was the Square Stone that was central to the cult of Al-Lat at Taif. There was also the Baetyl of Dhu-Shara at Petra: it was a rectangular black stone mounted on a gold-base. At Ramm, however, there were several Baetyls. Also many Baetyls were found in the south west of Petra, and the one Al-Lat at Bostra was in the form of a pedestal.

The Vedic Triadic tradition is evident in Persia in the form of Mithra (god of the sun) Haoma (the bull-god) and Anaita (the goddess of fertility and the earth).

I may add that basically the Aryans and the Dravidians' religious principles were not much different from one another. It was the superficial deviations that had become their bane, dividing them into deadly warring foes. To understand the situation, one should look at the most strenuous strife that raged for centuries amongst the Roman Catholics and the Protestants of the Christian world. The Aryan-Dravidian struggle was the most boisterous, bloodiest and baneful model, leading to mass emigration from the Punjab.

The Vedic concept of Triad seems to have influenced Abraham, the Jewish Patriarch as well. This man, highly eulogised by both the Jews and the Muslims is held as a staunch monotheist. This is the Biblical and the Koranic view. Independent research reveals that he practised monolatry i.e., the worship of one among many gods. He became convinced of the Canaanite god El when in Canaan. The Old Testament, which eulogises Abraham, confirms the existence of gods other than Yahweh, the Jewish God (of Abraham):

"Thou shall not revile the gods,
nor curse the ruler of the people."
(Exodus 22: 28)

The idolatrous tendencies found in the Semitic lands clearly demonstrate that it is the Dravidian cult of India that made a mark on the cultural and religious life of these people. However, history shows that the Vedic Aryans also entered these countries as warriors though anti-Indian historians are hell-bent on twisting this truth:

Misinterpretation of History

a. It is claimed that there was a migration of the Indo. European speakers, possibly in waves, which can be dated to the 2d millennium B.C. It is clear from the archaeological and epigraphic evidence in Western Asia. Mesopotamia witnessed the arrival, in about 1760 B.C., of the Kassites, who introduced the horse and the chariot and bore such Indian names as Surias, Indas and Maruttas (Surya, Indra and Marutah in Sanskrit). A Treaty c. 1400 B.C. between the Hittites, who were recent arrivals to Anatolia, and the Mittannis invoked four deities - Indra, Uruvna, Mitra and Nasatiyas, the

names that occur in the Rgveda as Indra, Varuna, Mitra and Naksatras. An inscription at Bogazkoy of about the same date refers to certain Indo-European technical terms in the training of horses. Clay tablets dating back to about 1400 B.C. written at Tell-El-Armarna in Babylonian cuneiform mention the names of the princes such as Biridashya and Artamanya, which are also Indo-European. It is claimed that the association of the horse with these peoples would point to central Asia or the Southern Russian steppes as their place of origin.

b. It is further claimed: Nearer India, the Iranian Plateau was subject to a similar migration. The literature of the Iranian Aryans, the Avesta, when compared with the Vedic literature, indicates that once there had been a close relationship between the two. It would appear that a branch of the Iranian Aryans migrated to northern India and settled in the Sapta Sindhu region, the area extending from the Kabul River in the North of the Sarasvati, the sacred river at the time, flowed through northern Rajasthan, but soon after disappeared into the desert. It was in the Sapta Sindhu that the majority of the hymns of the Rgveda were composed.

These two references based on the authority of the Encyclopaedia Britannica, volume 9, 15th edition, contradict my theory regarding the origin of the Aryans. It is quite true that people worship the rising sun only, and vices of the strong dominate virtues of the weak. India fell so low at the hands of the foreign predators that they thought it fit to paint the beauties of the Indian history and culture as the distortions, deformities and derisions of what is pleasant, progressive and perfect. In the above references, the European writers, instead of calling the

Kassites as people of Indian origin or Punjabi, termed them as Indo-European, to deprive India of its cultural glory.

There is no logical ground to call the Iranian Plateau, on the basis of avesta, as the original home of the Aryans, or bestow this honour on the southern Russian steppes. The Rgveda is the only reliable source on the subject and, therefore, its testimony cannot be ignored if purpose of enquiry is the truth and nothing but the truth. Therefore, I may prolong this discussion to clarify the situation.

Iranian Origin

Iranian history though effulgent in tint, tone and temper, lacks the odour, offertory and originality of the Vedic philosophy and culture.

I salute the great Iranian Prophet Zoroaster (also known as Zarathustra and Zartosht). According to the Zoroasterian tradition, he flourished '258 years before Alexander.' Thus, he is believed to have existed during the 6^{th} century B.C. It is he who is considered the author of Avesta, once the most sacred Scripture of Iran. Compared to this, the Rgveda existed several thousand years earlier. A prominent Amèrican historian, Will Durant, has noted that Zoroaster adopted, not only numerous Vedic ideas, but also copied in verbatim many of its verses. How can Avesta show light to Vedas, the much older Scripture of India? It should also be remembered that like people of the Punjab, the Iranians were polytheistic whereas Zoroaster was monotheistic, and his message is said to have influenced both Christianity and Islam. He accentuated the role of the Vedic God Mithra to give him the Iranian tinge. He also stole the Vedic God Vayu, and dressed up Agni as Atar.

No doubt, Zoroaster had an innovative mind, but he used it to manipulate the Vedic concepts. For example, he condemned Devas (Vedic gods) as evil spirits and eulogised Asuras (originally the evil spirits) as gods. He borrowed a good deal from the Veda but without declaring it. For example, Yasna, the chief ceremony of Parsiism is the same as the Vedic ceremony of Homa. The situations he attributed to soul after departing the body are very much Vedic. For example, his insistence that the soul must cross the Bridge of Requiter is an idea, which is attested in the Yajurveda and the Upanishads, and has also been adopted by Islam as 'Pul-Siraat' which every person will have to walk on to reach paradise. The Iranian priests were very much the same as the Vedic priests in learning and methods: they invoked gods to come to the congregation. They even had Indian names. "Thus there were Kavi, Usig and Vifra, all of whom possessed Indian correspondence." Similarly, the Indian Hotar (priest) is the Iranian Zaotar. The Mathran recited special formulas as was done in India. The Athravan is likewise the same as the Indian Athravan. All these categories were found in Eastern Iran which has a common border with Baluchistan, formerly a province of India but now in Pakistan.

Known to the West as Persia until 1935, Iran was occupied by a closely related group of Aryan tribes as early as the 9th century B.C. The Medes, who first established an Empire, were superseded by the Persians in 550 B.C.

Geographically, Iran is a plateau, which lacks the Indian fertility to support large populations. It has three large rivers, but only one, the Karun is navigable. The gossipmongers, who love to style themselves as historians, tell us that since the Iranian river Sarasvati has been mentioned in the Rgveda, its earlier hymns must have been written in Iran. It is absolute nonsense. If there was ever such a river in Iran, it must have been an ordinary stream, but the Sarasvati that the Rgveda repeatedly

mentions with utmost reverence, is the mighty, magnificent and majestic river of the Sapta Sindhu, roaring with all that is sacred, sagacious and splendid.

It is quite likely that people from the Punjab migrated to Iran, and to appease their nostalgic memories, they might have named one of the Iranian streams as Sarasvati. In the United States of America, there is a small town called Lahore. It will be wrong to say that people from the U.S.A. came to name the huge historical City of the Punjab as Lahore, because the latter is much older, and is the source of the Punjabi culture. Again, the Iranian nomads known as the Kurds could be the (Punjabi) Gypsies and the Iranian Lur and Bakhtiyari tribes, who speak Luri, are likely to have migrated from Baluchistan where this language is still spoken.

The words Persian, Parsua, Parsuasa, Pasumash themselves remind us of the Vedic Purusa, whose sacrifice led to the creation of this world. It was Darius I who conquered a large part of India. This is what raised the conqueror to a higher status though originally his stature was very small, indeed.

I have no doubt in my mind that the Aryans migrated from the Punjab to Iran.

It has been remarked that the Aryans were not indigenous to Iran. However, it is stressed that they entered Iran from the eastern side (which has a common border with Baluchistan). Once upon a time both Sindh and Baluchistan, where Brauhi, a Dravidian tongue is still spoken, formed part of Saptasindhava. This is the eastern route through which people of the Punjab entered Iran. Sindh and Baluchistan, owing to their geographical conditions, did not have large populations, and possibly, did not suffer from religious bigotry, a Punjabi social disease. As pointed out previously, there were occasions when

those Aryan and Dravidian tribes, which preferred blood relationship to the vagaries of faith, stood up jointly to a purely Aryan or Dravidian tribe, and if beaten, had to migrate together. Perhaps, this is the reason that we still find isolated remnants of Dravidians in the Siestan region of Iran to the east, which is close to Baluchistan.

Though there is considerable scope to expand this discussion, I shall state my case briefly:

The Vedic Aryans, originating from the Punjab were pastoral people who believed in the Powers of Nature as gods and goddesses. Since they were not idol-worshippers, they did not build gorgeous temples, and preferred to pray in the open air using the green grass as the carpet. Of course, their sacrificial rites could be elaborate, but it had become customary to keep the house of God simple, serene and seraphic. This simplicity of the Vedic Aryans makes them puritanical in their religious pursuits. The Europeans, who like their predatory Asian counterparts, looted, murdered and raped India for centuries because they (Indians) had lost their martial qualities, are never willing to acknowledge the cultural debt that they owe to India. This is the reason they prefer to use the term: 'Indo-European' to describe the Aryan movement and its bounteous aftermath. Fortunately, they have not been able to remove the prefix Indo (India) from this compound (Indo-European).

That "Aryans" means the Vedic people, is vouched for by the fact that the so-called Indo-Europeans possessed the Vedic culture, that is, they lacked temples and showed aversion to writing and record-keeping. This is also true about the Iranian tribes. They practised a similar culture, which betrays their Punjabi origin. Of course, by the Achaemenid time, their culture varied considerably and they had started building modest temples (e.g.) at Susa and Persepolis to house holy fire.

There is yet another factor which ought to be taken into consideration before certifying the Iranian origin of the Aryans:

The Iranian history has been divided into three periods.

1. The prehistoric period beginning with the earliest evidence of man on the Iranian Plateau (c. 10000 B.C.)
2. The protohistoric period covering approximately the first half of the 1st millennium B.C. and
3. The period of the Achaemenid (6th to 4th century B.C.).

However, it should be remembered that the "civilisation of Elam, which entered Iran from its western border i.e., Mesopotamia, centred off the plateau in the lowland Khuzistan, is an exception" because its true cultural tradition which became really Iranian entered its soil from its eastern border abutting Baluchistan (northern end of India, now in Pakistan).

Obviously, the Iranian history begins in the 6th century B.C. with the Achaemenid dynasty. This is when the Iranian Prophet Zoroaster was born. Therefore, before this period, the Iranian had nothing to offer the world by way of civilisation. All they had to offer the other lands was sword, spear and swindling techniques associated with imperialism. The Iranians lacked compassion and abounded in cruelty. Zoroaster copied the Veda copiously and sometimes reversed its principles to impart them an Iranian tinge by stamping them with the religious prestige of his own name. On the contrary, the Veda had been composed centuries earlier; the Lord Buddha and the Lord Mahavira of India were raising the lofty slogan of ahimsa and preaching peace, humanitarianism and international friendship. The Emperor Asoka, not long after, had set up an extensive empire, which ranks as the Holiest Experiment of history, and has not been matched by any Prophet, prince or potentate.

The Iranians did nothing to raise the cultural status of mankind, but the Aryans, who originated in the Punjab, took a new way of life, the Vedic culture, wherever they went, and Europe is no exception to it. With a view to ignoring the cultural debt that they owe to India, they call the Aryans as 'Indo-Europeans' whereas the correct term is the Vedic Aryans. It must be remembered that hymns of the Rgveda were composed in the Punjab, and its people because of their advanced cultural traditions called themselves 'Aryans' (the Noble) and those who did not accept the Vedic Doctrine, as they did, were termed as 'godless' and contemptuously called Dasa and Dasyus, which I believe, eventually changed into Dravidians, a deadly rival group with different religious traditions, though racially they were one and the same people.

Aryans in Europe

I can terminate this discussion here, but it is interesting to know the story of the Vedic Aryans' migration into Europe.

Let us first take Wales, known for the Druids. I do not know the etymology of this word, but it sounds like Dravidian. It means 'knowing or (finding) the Oak Tree.' It refers to the learned class among the ancient Celts. In practice, they were very much like the Brahmans of India. They were religious leaders of the community; they led prayers and performed sacrifices; it is they who instructed the community in religion and thus constituted as the distinguished class; passing judgement on points of contention, and pronouncing punishment was also one of their functions. Like the Brahmans of India, they took no part in warfare; nor did they pay taxes to the government and were exempt from all sorts of levies, as suggested by the Laws of Manu. Also like Brahmans, they were averse to writing. Learning by rote was a part of their profession, and they could

spend twenty to thirty years in memorising their Scriptures. They believed in reincarnation, which is not found in the Veda, and therefore, they were Dravidian priests. This should also be noted that the Druids offered human sacrifices for those who were gravely ill or in danger of death in a battle. Huge wickerwork images were filled with living men and then burned as an act of atonement - usually criminals suffered this rite, though sometime ordinary folks were also used for this purpose.

A distinguishing mark of Druids' life was to hold an annual poetry meeting and choose an Arch-Druid. In the Indian manner, the Druids did not have elaborate buildings or temples for worshipping or sacrificing.

In view of these facts, it has been remarked that 'the Hindu Brahmans in the East and the Celtic Druids in the west were lateral survivals of an ancient Indo-European priesthood.'

People of Wales, Scotland, Ireland, Gaul (central France) Aquitani, South Western France and the Belgae in the north as well as in Helveth in present day Switzerland, the Sequani and Lingones further west, the Arveni in Auvergne, the powerful Aedui, between the Saone and Loire rivers, and the Bituriges along the Loire valley are considered Celts. They are believed to have reached the shores of the Mediterranean later than other parts of Gaul. About the middle of the 3rd century B.C. a new wave of immigrants from Gaul (France) introduced the La Tene culture into Britain.

It is noteworthy that during the Hallstatt period, the Celts had marched from France to the Iberian Peninsula, the British Isles, and also to some extent eastward into Central Europe. Celtic bands also made their way into Italy; groups such as the Boii, the Insubres, the Lingones and the Senones, first

attacked Etruria; thereafter they reached the Adriatic coast and about 390 B.C. they raided and plundered Rome.

The Celts, also reached Central Europe, the Carpathians and the Balkans. This fact was later described by the Roman historian, Livy. According to him, two branches of Celts, namely, Bituriges reached southern and central Germany under their Ruler, Sigovesus. This shows the origin of the German attachment to the Dravidian Swastika. Literary sources point to the fact that the Celts reached the Carpathians in the 4th century, later moving into Bulgaria, Romania, Thrace and Macedonia. They raided the famous shrine at Delphi (Greece) in 279. One group reached Anatolia, where they settled; Galatia has been named after them. History shows that during the 3d century B.C. the Celts were serving as mercenaries in Greece, Anatolia and Egypt.

This is a rough sketch of the Celts, which I believe are the Dravidians. If this evidence is not enough to establish the truth, just look at the following facts:

1. The Vedas usually bestow the epithet of god or goddess on large, useful streams. For example, the River Indus (Sindhu) is a god, and the River Sarasvati is a goddess. Similarly, the same truth is evident wherever the Dravidians settled in Europe as Celts. For example, in Ireland, The Boyne (derived from Bouvinda - cow finder) and the Shannon rivers were regarded as goddesses.

2. The Celtic monarchy was hereditary as well as elective: This is testified by the Atharava Veda III; 4:

   "Let the people choose you for kingship.

   ....

Rest at the summit and pinnacle of your
kingdom and from there share out riches to us."

The Celts liked drinking and feasting in a merry company, made joyful by music, singing and dancing. It was their favourite pastime. The Aryans, on the other hand were fond of gambling and racing. It appears that this mirthful way of life was once a peculiarity of the Punjabi culture, which is still kept alive by the worry-free life-style of the Sikh community.

There is plenty of evidence for such a liberal and happy way of life in the Vedas:

a. We are told by the archaeologists that the horse was unknown in India, but the Rgveda says:

"O, come thou hither having harnessed thy car,
with twenty, thirty
forty horses.
Come thou with fifty well trained
Coursers Indra, sixty or seventy
to drink the Soma.
Come to us hitherward, O Indra,
carried by eighty, ninety or a
hundred horses.
................................" (RV. II: 18. 5.6)

These stanzas exhibit not only the majesty of Indra but also the social conditions of the community that he represents. 'The trained coursers' shows that training horses for chariots and battles was an especially practised art in the Punjab.

b. Chariot racing, which became a favourite hobby of the Romans, was pursued in the Punjab with great vigour.

"O, Indra, help our chariot on, ye
Thunderer, though it lags behind:
Give this my car the foremost place
O there! Why sittest thou at ease?
Make thou my chariot to be first
and bring the fame of victory near.
Assist our car that seeks the prize.
What can be easier for thee?
So make thou us victorious."

(RV. VIII: 69. 4-6)

These stanzas give a clear picture of chariot racing in the Saptasindhava (Punjab) and show competitors invoking help of the Lord Indra.

c. Socially advanced people usually develop some morally retrogressive habits; it is usually gambling, which has become a prominent form of entertainment in the West. Once gambling was also a darling hobby of the Punjabis:

"I singly have sinned many a sin
against you (Visvedevas), and ye
chastised me as a sire the gambler."

(RV. II: 28.5)

Again:

"When I resolve to play with thee
no longer my friends depart from
me and leave me lonely.
When the brown dice, thrown on the
board, have rattled like a fond girl, I
seek the place of meeting.
The gamester seeks the gambling-house
and wonders, his body all afire, Shall
I be lucky?"

(RV. X: 34. 5-6)

d. Regarding dance and music, it should suffice to say that these are the integral parts of the Punjabi culture. Both the Lord Indra and the Lord Siva are known as the Natrajah, and the universe receives its motion from their dancing rhythm.

Now, I refer to some more concrete facts, which will help to establish that the Aryans were not the foreign invaders in India but the Aryans were the Indian invaders in Europe and elsewhere.

Who were the Aryan Invaders?

It is a fact of history that right down to the Middle Ages, a major religious sacrifice called Asvamedha of Indian origin was performed in Ireland. This Vedic sacrifice was also known as Horse Sacrifice. Its details are still found with meticulous accuracy in the XXII to XXV Books of the White Yajurveda. "It is very ancient and most important ceremony which only a king can perform. Its object is the acquisition of power and glory acknowledged pre-eminence over neighbouring princes, and the general prosperity of the kingdom by the fulfilment of the wishes expressed in verse 22 of this book i.e. XXII," that is:

> "O Brahman, let there be born in the kingdom the Brahman illustrious for religious knowledge; let there be born the Rajanya, heroic, skilled archer, piercing with shaft, mighty warrior, the cow giving abundant milk, the ox good at carrying the swift courser: the industrious woman. May Parjanya send rain according to our desire; may our

fruit-bearing plants ripen; may
acquisition and preservation of
our property be secured to us."

Because of its historical importance, I may jot down the main points that have been described in the various Books of the White Yajurveda:

BOOK XXII

The Asvamedha or Horse Sacrifice
Investing the sacrificer with the
Gold Ornament
Girding and Sprinkling of the Horse
Symbolical slaughter of a Dog
Offering of Oblation tc Ten Deities

Homage to the Horse
Prayers and oblations to Savitar
Inviting Verses to Agni
Eulogy of the Horse
Protection invoked for the Horse
Oblations and Homage to
Prajapati and other Deities
The King's prayers for Blessings
On his Kingdom
Homage and Oblations to Gods
And deified Objects
Homage to the Genii of Numbers.

BOOK XXIII

Ceremonies after return of the Horse
Offering of two Mahiman Libations

Harnessing the Horse
Anointing and Decking the Horse
A Brahmodyam
Binding the Horse to the Stake
Slaughter of the Horse
Ceremony performed by the
Chief Queen
Marking the lines of dissection
A Brahmodyam
Mahiman Libation to Prajapati.

BOOK XXIV

Enumeration of Animals to be tied up.

BOOK XXV

Continuation of the Horse Sacrifice
Oblations of the roasted flesh
Inviting and offering verses
to Prajapati.
Inviting and offering verses
to the All-Gods.
The Eulogy of the Horse
Conclusion of the Sacrifice.

These were the steps to be taken for performing the Horse Sacrifice, but there were antecedent ceremonies too. In fact the ritual grandeur was aimed at exhibiting the dominance-urge of the Performer i.e., the king, who used the Horse Sacrifice to sanctify his Imperial Intention.

It clearly shows that the Aryans came from India and thus, brought with them a major Indian ceremony, which was observed in Ireland for centuries.

Asvamedha

One should bear in mind that Asvamedha, meaning horse-sacrifice, is a Sanskrit word. Therefore, it is of the Indian origin, and it is futile to associate it with Iran, Ural or Russian Steppes. 'This is one of the grandest religious rites of ancient India performed by a King to celebrate his paramountcy.' For this purpose a gorgeous stallion of beautiful carriage, countenance and character was selected and let loose to roam freely for a year, attended by the Royal guard. His free wandering constituted the kingdom of his master. Those neighbourly princes, who claimed independence hàd to make an attempt to stop the stallion. This amounted to rebellion or act of war, and the Master of the Stallion had to clear the way for the royal animal to roam at will. And those princes, who did not resist the Stallion, were considered as humbled. If the Horse had not been stopped for a year, it had to be brought back along with the rulers through whose territories it had galloped. This gathering was a cause of great feasting and celebrations. The wandering horse was not just a magnificent animal full of gambol, gaiety and glamour, it symbolised the Sun in its journey around the world. Thus successful sacrifice of the Horse bestowed on the Performer of the Ceremony i.e., the King, the title of Charavartan. I need not describe other details of the sacrificial ceremony. It should suffice to say that the Ceremony, which was performed in Ireland for centuries, is to be found in some other Vedic writings as well such as Satapatha Brahmana. It also figures in the epics: "The Tales of King Bali," who was in the midst of performing a horse-sacrifice, and about to grant the wish of all comers, when approached by the God Vishnu in his incarnation as the dwarf Vamana. Samudra Gupta of India (A.D. 330-380) issued coins to celebrate the successful completion of an Asvamedha.

This Vedic Sacrifice seems to have continued as late as the 11th Century when it was last performed in the Cola Empire (of India). Ireland is a Celtic country: obviously, the Celts are of Indian origin, and they brought the ceremony from their ancestral homeland i.e., India.

Triad and Celtic Europe

The ancient Vedic principle: Triad is found in all the Celtic lands of Europe. For example in Gaul (France), the Mother Goddess was worshipped in triple form under the title Matres or Matronae. Her representation in each form is particularly Indian; sometime she is shown holding a basket of fruit and flowers; in another form she is displayed having children in her lap. It should also be remembered that Matrona was the name of the River Marne, which was also thought to be a goddess. This is certainly an ancient Indian custom to think of a river as a god or a goddess.

In Ireland, god Lugus is represented plurally. Possibly it is the same triple headed god whose thirty-two statues are still extant in various parts of Europe, and some of them have also survived in Britain and Ireland. Statues of the three-headed deities in Ireland number quite a few: for example there are three Gods of Danann, who bestowed weapons on Lug. Then, there are three Brigits, modelled on the truly Vedic pattern. One of them is a goddess of poetry, a goddess of healing, and a goddess of smithcraft. Also, there were three Machas and three goddesses of battle: Morrigan, Badb and Nemain. Again, there is the trio of Mac Cuill, Mac Cecht, and Mac Greine, who are the husbands of the three Irish goddesses, namely, Banba, Fotla and Eriu.

Indian God Siva in Europe

There is clear evidence of Siva, the Chief God of the Dravidians, who mostly inhabit south east of India, and according to the Vedic evidence, were once people of the Punjab.

Earlier in this discussion, I mentioned a seal found in the archaeological excavations of the Indus Valley. It shows the figure of a deity, which is three faced, wears a horned headdress, and is seated on a throne in a yogic posture surrounded by animals. This is the Lord Pasupati - the god of animals, another epithet of the Lord Siva. In the Celtic pantheon (temple of gods) we meet a god, called Curnunnos, who has the horns of a stag. He is thought of as the greatest god of the Irish mythology and was known as Lug Lamfota i.e., Lug of the Long Hands. He is also known in several cities of Europe and his name is found in the name of many localities: for example Lyon, Loudon and Laon in France; Netherlands has a town called Leiden and Poland has a city known as Legnica.

Julius Caesar seems to have erroneously called this god 'Mercury.' Who in later times appeared in 440 inscriptions and 350 sculptures, which are still extant. As stated previously, in Ireland, he was called Lug of the Long Hand, though in the dedicating inscriptions found in various places of Europe, we notice variation in this name owing to the local differences of language and pronunciation; in Switzerland at Avenches, his form is called Lugues. At Asma (Tarragona), he is known as Lugouibus and has been dedicated by the guild of cobblers, whereas at Pealba de Villestar, he appears as Luguei. It is noteworthy that like (Trimukha) Siva, the Irish Lug of the Long Hand was considered a triple headed god on the continent. In Ireland, Lug was also known as Samildanach, an Indian-sounding name, but his regular epithet was Lamfota. A very ancient cult of the God with Long Hand (Lamfota) seems to have been

practised in Sweden and this fact is quite evident from the rock-carvings there. He was also known in the Caucasus, and one of the Swedish effigies even in modern times is called 'the cobbler' which reminds us of the dedication of Asma.

Lug of the Longhand has been a patron of cobblers. "His Irish epithet connects him with the ancient God of the Long Hand, and a similar epithet Prthupani (of the large hand) is applied in India to the Vedic Savitr, god of the sun."

Though in Europe, Lugus has not been often mentioned, in Ireland he has been celebrated as a major deity. His feast, which was regularly held as Lugnasad, is still observed in Ireland as 'Garland Sunday.'

The Irish whose past radiates with the lustre of Indian mythology, could not have come from anywhere but India.

Gunderstrup Cauldron

4. I have already mentioned an unusual deity known as Cernunnos. Who is he? Without doubt, he is Lord Siva, the Pasupatii, Patron of Animals; he is still the Chief God of the Dravidians of India, who number more than two hundred millions. It is because a similar effigy to the one discovered on a Harappan (Punjabi) seal has also been found on what is called Gunderstrup Cauldron. It is the Indian God, Siva, who was once a junior Vedic God Rudra (along with Visnu and Brahma). Here, he is found seated on the cauldron in his yogic posture, with horns of a stag, and surrounded by animals, including the serpent with a Ram's Head. The same Lord Siva "is portrayed and named on the Paris Altar, again in the yoga posture, and with the horns of a Stag."

Statues of Siva were carried to the different parts of Europe by the vanquished Dravidians (Dasas and Dasyus) as they left the Punjab in search of new homelands. Obviously, as testified by the Veda, this strife went on for decades, and wave after wave of the Punjabi emigrants moved away into different parts of India, Asia and Europe. Finding the Vedic principle, Triad and effigies of the Lord Siva (belonging to the Punjab) in the far-off lands such as France and Denmark, can lead to only one logical conclusion that the people from the Punjab must have migrated to the European countries in the distant past and brought their indigenous culture with them.

Since they originated from the same place i.e., the Punjab, the Aryans and the Dravidians were one and the same people but with different religious hues. One party, out of self-righteousness, called themselves Aryans, and named their opponents as the 'godless and riteless,' Dasas and Dasyus, who became the Dravidians of south-east India. According to the Vedic evidence, 'the Aryans' did not always win battles. The fact that they named their new settlements as 'Aryavarta' after they had been driven out of the Punjab, clearly shows that the Dravidians were no easy prey; sometime one party won and sometime the other party carried the day. India, thus populated by the people, having the same blood ties and similar culture, ranks as one country, but the political wizards of the 20th century raised the slogans of 'Two-Nation Theory' and claimed that India had never been one country but a loose amalgam of unconnected territories. The Muslims succeeded in their aim, without realising that a nation is built on the common blood-ties and cultural traditions of its ancestors and not on religious fairy tales.

I have no doubt that the Aryans and the Dravidians both believed in the Vedas but with different interpretations. They were not much different from the followers of Christ who called

themselves differently as Catholics and Protestants, and waged bloody wars for centuries to please the same God; Shia-Sunni divide of the Islamic world, which has been a constant source of mutual animosity and bloodshed, is yet another example to this effect. Neither Aryans are foreigners in India nor are the Dravidians. They are one and the same people, who eventually learnt to respect each other despite being Vaisnavites and Sivites. Since religious intolerance and shedding innocent blood to please the 'Most Merciful' God is the second nature of the Punjabis, they found another excuse for mutual malevolence, mutilation and massacre in the name of Islam.

Though it is a foreign doctrine, it has a special sectarian appeal for setting brother against brother and father against son; it offers a special prize, namely Paradise, for committing murder of the non-believers, without any regard to personal or social relationships.

Origin of the Aryans is a serious problem of history. I could have expanded this subject even further but it is enough to conform to the scope of this little book. The history of the Baltic Lands further explains this truth.

Regrettably, the Europeans have become colour-conscious, and may feel shocked to know their Vedic origin. The Aryans are said to have fair skin, golden hair and blue eyes by birth and therefore they may be reluctant to accept their Punjabi origin. It is a serious mistake, which can be rectified by the example of the gypsies, who are accepted as Aryans, and are now universally believed to have migrated from the Punjab to Europe; cold climes have changed their dark complexions into fair ones, and they have developed blue eyes and blonde hair like the Europeans, who had left their homeland in the Punjab as Aryans and Dravidians.

Thought-provoking Points

Before I terminate this discussion, I ought to dwell on the following points:

1. Why Western scholars are reluctant to acknowledge Punjab (India) as the original home of the Aryans.

2. Why the Punjabis have failed to be a dominant international force like the Romans or the Persians.

1a. It is customary to think of the depressed, the despaired and the destitute far worse than they really are. India has lost all its glory through its practice of ahimsa (non-violence), thus encouraging her plunderers, predators and persecutors to deprive her of all that constitutes glory, grandeur and greatness. A nation, which has been humiliated again and again for a thousand years, naturally cannot remember her past, studded with marvel, magnificence and majesty. The intellectual brilliance of the Vedas is so fulgent that one cannot help adoring the munificent past of India. It is a tragedy that the Indian history, as presented to us, does not support the achievements of her sons who, as Aryans, raised the cultural levels in the east and west.

One of the excuses to deprive India of its claim to glory is the pretext that the horse is not found in her early history. It is a glaring example of historical falsehood. I have already quoted that chariot racing, which became a national hobby of the Romans, originated in the Punjab. The ancient rite known as Asvamedha is also of Indian origin, and is fully attested by the sacred literature of India. I may re-quote a stanza from the Rgveda, which indicates the extensive use of the horse in the Punjab (India):

"O, come thou hither having

harnessed the car, with twenty,
thirty, forty horses.
Come thou with fifty well-trained
Coursers Indra, sixty or seventy
to drink the Soma.
Come to us hitherward, O Indra,
carried by eighty, ninety or
hundred horses." (RV. II: 18. 5-6)

It clearly indicates that use of horse was a sign of pomp, prestige and power in the Punjab. The Aryans of the Punjab, who indulged in battles as a matter of religious fervour, must have been terrific horse-riders.

As already mentioned, about 1760 B.C. the Kassites introduced horse and its training-methods into Mesopotamia. The Kassies must have some link with the Indian subcontinent because in their treaty with the invaded people, we find mention of the Vedic Gods, who originated in the Punjab, but they ascribe them to the Iranians whose history does not cross the chronological boundaries of the 6th century B.C.

These are definitely Vedic gods, and therefore, they originally belong to India; ascribing them to any other land is a gross misinterpretation of history.

Regrettably, this is not the only misinterpretation; language is yet another weapon, which has been used to achieve this end. It has been stated that there was an Indo-European language, which was sister to Sanskrit, the sacred language of India. It is claimed that the Indo-European language was spoken some 3,000 years ago but now it has changed into ten major branches, such as Anatolian, Indo-Iranian, Greek, Italic, Germanic, Armenian, Tocharian, Celtic, Blato-Slavic and Albanian.

What is referred to as the Indo-European language was none other than Sanskrit, the language of the Aryans who migrated from India. Owing to the incessant religious strife, the Aryans' migration must have continued over several decades and even centuries. The Aryan hordes settled in lands wherever they found it convenient. It is quite likely that some of these migrants moved again from their new settlements, which happened to be both in the East and the West.

....

The late Professor *T. H. Griffith in the preface to his translation of the Rgveda has ably described this fact.

"The great interest of the Rgveda is, in fact, historical rather than poetical. As in its original language (Sanskrit), we see the roots and shoots of the languages of Greek and Latin, of Kelt, Teuton and Slovenian, so the deities, the myths and the religious belief and practices of the Veda throw a flood of light upon the religions of all European countries before the introduction of Christianity. As the science of comparative philology could hardly have existed without the study of Sanskrit, so the comparative history of the religions of the world would have been impossible without the study of the Veda."

* Professor Ralph Thomas Hotchkin Griffith was born on May 25, 1826. He was educated at Warminster Uppingham and Queen's College Oxford. He died in 1906.

He was a great scholar of Sanskrit and the Vedic literature. Among his several achievements are the translations of the Rgveda, the Atharvaveda and the White Yajurvaveda. He knew his subject well. He not only founded the 'Pundit,' a Sanskrit Journal and edited it for eight years but also held high academic positions: he was Principal of Benares College, 1863-78, and acted as Director of Public Instructions, N.W.P. and Oudh during 1878-85.

Every language is subject to change over a period of time. Take the English language, for instance. The modern English language that the English people speak within their own country is much different from the English language that they spoke during the Elizabethan era, and the English language spoken in the U.S.A. It is wrong to call them sister-languages; the proper description is that it is the same language that has suffered (natural) variations over a period of time. May be after a few thousand years, the American English will become a different language altogether. This is exactly what has happened to Sanskrit in the foreign lands. Indo-European language is just another name for Sanskrit. The prefix 'Indo' which means 'India' is sufficient to prove this fact.

I have selected Griffith's translations of the Vedas because he was not an Indian. The Englishmen of his time were considered biased and haughty, but Professor Griffith displays in his commentaries besides knowledge, a sense of neutrality combined with appreciation of the Indian achievements, which the world, including the Indians themselves have forgotten.

On the contrary, the ancient imperial powers such as Egypt, Greece, Rome, Iran, etc., have lost all they had. This act vouches for the originality of India, which is rising again rapidly.

2a. Why have the Punjabis failed to gain political distinction whereas Iran succeeded in building a magnificent empire?

It has been remarked wisely that "united we stand, divided we fall." It is the national unity, which serves as the foundation of a nation's strength and glory. The Iranians loved and worshipped their homeland, which contributed to their national unity and strength. The famous American historian, W. Durant, has dealt with this issue adroitly: "The Persian, says

Herodotus, 'esteem themselves to be far the most excellent of men in every respect;' they believe that other nations approach to excellence according to their geographical proximity to Persia but they are the worst who live farthest from them."

On the contrary, the Punjabis have miserably failed to show any regard for their homeland or nationhood. No wonder, they have suffered the fate that they deserve.

When we delve into the matter a bit deeper, we find that the national disunity that arises from different religious beliefs is a deep-rooted malaise of the Punjabis. We live in a competitive world divided into groups who vie for power through political dominance. Hence the group, usually called "nation" succeeds in this aim proportionate to its national unity inspired by racial or territorial bonds as well as the zeal for the goals to be achieved.

The Punjabis neither possess national conscience nor have any national goal. Baba Nanak, founder of Sikhism, seems to have been the first Punjabi, who felt anguish for his Punjabi brethren. He was also aware of the fact that it was the religious bigotry of the Punjabis that had played havoc with their process of nation building. Therefore, he preached that there is no such thing as Hindu or Muslim: we all are children of God; hence religious bigotry has no legitimacy. His follower-Gurus possessed the same outlook, which nearly triumphed during the reign of Maharajah Ranjeet Singh. But, as he breathed his last, his dreams and efforts of Punjabi nationalism were also laid on the burning pyre along with his dead body.

In fact, the Sikhs have defied the national tradition of their noble gurus and become the most prejudiced people on the Indian subcontinent. They even have a dislike for the word: "Punjabi" and call themselves as Sikh Quom (nation). Even worse, to realise their dream of Sikh nationhood, they have split

the old Punjab into several political units, and have even deserted the Birthplace of the Founder of Sikhism. It has not been done by any other religious group before. The Christians fought the Muslims for 400 years to retrieve Jerusalem (Bethlehem) the birthplace of Christ, from the Muslims, and the Jews have come home (Jerusalem) after a wandering of 2000 years. They have made tremendous sacrifices for returning home whereas the Sikhs have found it convenient to mutilate their homeland and dishonour the birthplace of Baba Nanak! On the contrary, Siva Ji was a proud Maratha; he built a Maratha Empire, and his people are still united and prosperous, and have a strong voice in the Indian affairs.

Having discussed the 'geographical' history of the Vedas, I may touch upon some of its other aspects that have contributed to raising the cultural level of the world:

Chapter Two

Ingredients of Aryan Civilisation

We are lucky to enjoy the Aryan civilisation, which exhibits the climax of human ingenuity and love of freedom. Had man's morality risen to the same level as his curiosity and scientific achievements, he would have become Divine, and people qualified as a race of gods.

Then, why has man not attained such a position? This is a good question but it does not come within the scope of this book. However, it does prompt an enquiry into the intellectual principles and modes of living that the Aryans had developed when they migrated from the Punjab (India) to settle in other parts of the world. Obviously, they took their indigenous culture with them, wherever they went.

"Arya" means "noble, advanced, cultured." This fact is quite obvious from their language: Sanskrit, which has been held more advanced than Greek and Latin. This is the language of the Rgveda, which contains the most reliable record of the Aryans. Thus, it is quite proper to name "The Aryan Civilisation" as the "Vedic Civilisation."

Of course, Punjabis, the original Aryans, have failed to gain political distinction in world affairs for lacking sense of national character, though their cultural stature, as exhibited by the Rgveda, is tall, tremendous and towering. One does not have to take my word for it; the Rgveda is there to speak the truth.

The size of this book does not permit me to narrate all the intellectual principles and modes of living associated with the original Aryans i.e., the migrants from the Punjab, but I can glean them from the Rgveda selectively to make the point. Here is a small selection of those intellectual principles and modes of living, which rose to become the ingredients of the Vedic (Aryan) civilisation

i. Religion (God)

Religious beliefs seem to have been an integral part of humanity in all parts of the world but, as a firm discipline and a compelling force, it rose in the Punjab (India).

In this respect, the Vedic concept of Godhead invites attention because it does not rank as an irrational faith but a cogitated discipline. This is why it is unique and socially acceptable to all people.

The Hindu tradition holds the Vedas as being Apauruseya i.e., they are not composed by any human-being; they are eternal like time and space, and thus have no beginning or end. However, in a sense, they are believed to have been created by the Lord Brahma.

It appears to be a matter of faith, which seldom meets the requirements of a rational test. The Rgveda itself bears testimony to the fact that all its hymns have been composed by the rsis who once lived in Saptasindhava (Punjab). Since Veda means "understanding, awareness, intelligence, wisdom, etc.," its pride must lie in its rational approach, and not in the riddles of faith, which seek to secure followers through a process of brainwashing.

Perhaps, the most difficult question is the one that concerns Godhead. Is there a God? How many gods are there - one or many? If God is one, then what is His function? Still more enigmatic it is to establish whether He has some kind of body or is He just an abstraction?

The Rgveda was the first to answer these and almost all the related questions. However, the Vedic approach to this type of questioning is thought-provoking. Thus, one can come to more than one conclusion. This may lead to differences of opinion, but in no way does the Veda allow mutual animosity on account of faith. It suggests that God is universal. He is One but has many names, and righteousness springs from a conduct based on justice and liberality.

It was the Veda that first tackled this issue by declaring that God is One, but credit for the monotheistic view (Oneness of God) is usually given to the Egyptian Pharaoh, Anakhaton. He is said to have declared that God is One, and he (Anakhaton) is His viceroy because God speaks and acts through him only.

It is wrong to say that the Veda preaches the existence of many gods. When we look into the Vedic text, we find that it actually propounds the Oneness of God, which is composite in nature. This is a rational statement; after all, man is himself an aggregate of millions of cells, which in turn are composed of countless atoms. Exactly, the same principle applies to the Vedic God, but how? I shall explain it later. However, the Vedic God is neither the Creator nor is He Absolute. The Vedic concept of Godhead is rational and may not suit the palate of those, addicted to the intoxication of faith. It emphasises eternity of matter, which is being recognised by modern scientific research. See the truth for yourself:

ii. Creation
(Hymn CXXIX)

"Then was not non-existent nor existent:
there was no realm of air, no sky beyond it
what covered in, and where? And what
gave shelter? Was water there,
unfathomed depth of water?

Death was not then, nor was there aught
immortal: no sign was there, the days
and nights' divider.
That One thing, breathless, breathed by
its own nature: apart from it was
nothing whatever.

Darkness there was: at first concealed in
darkness this All was indiscriminated chaos.
All that existed then was void and formless;
by the great power of warmth was born
that Unit.

Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.

Sages who searched with their hearts
thought discovered the existents' kinship
in the non-existent.

Transversely was their severing line
extended: what was above it then, and
What was below it?
There were begetters, there were mighty

forces, free action here and energy up
yonder.

Who verily knows and who can here
declare it, whence it was born and
Whence comes the creation?
The Gods are later than the world's
production. Who knows then whence
it first came into being?

He the first origin of this creation, whether
he formed it all or did not form it
whose eye controls this world in highest
heavens, he verily knows it, or perhaps
he knows not." (RV. X: CXXIX)

This is a mighty hymn about creation. However, due to its antiquity, it is difficult to interpret; especially the second stanza, which says: "That One Thing, breathless, breathed by its own nature."

It can be construed as a reference to God. May be it is. However, when we realise that the primordial state of the universe was such that it cannot be described as existent or non-existent, we may conclude that the universe has developed from a chaotic state. Thus, God is not the Creator, and has elevated Himself to the apex of the existence. This notion seems to be the running theme of the Veda. I shall return to it later.

The ṛsi who composed this Hymn was certainly a man of great vision:

The first stanza declares that the original state of the universe was such that it cannot be called as being or non-being

because the concepts of life and death did not apply as yet: then the universe was in total chaos.

The second stanza, however, speaks of one thing, which breathed of its own nature, and did not require an external aid i.e., a particular environment necessary for breathing or being alive. This Thing was obviously God, who is One and eternal.

The third stanza describes that the original state was nothing but a formless void marked by utter darkness, and this condition was eventually transformed by the great power of warmth i.e., tremendous heat which turned the formless void into the unit that is called Universe. As I shall explain later, the Veda calls the universe "Jagat," which is round and moving. It refers to the powers of motion and speed, which are necessary to shape the chaotic conditions into units such as stars and planets.

Converting chaotic conditions into shapes and forms, implies beginning of life, which is bound to be meaningless and tasteless without Desire. According to the fourth stanza, it is Desire known in the Vedic literature as Lord Kama that came into being.

In this stanza, the rsi declares with confidence that non-existence (chaos) is the source of existence, and according to the fifth stanza, one thing evolved out of another, thus triggering off the process of procreation. However, the sage does not know where all the matter came from, nor anybody else can opine about this point with complete certainty.

Finally, the Sage states that God is the origin of all. He controls the working of the Universe (according to the natural law) but He did not create the Universe. He is a procreator.

Considering the antiquity of this stanza, and its relevance to modern scientific knowledge, one can call it the foundation stone of astrophysics. In this connection the following words of the fifth stanza are especially note-worthy:

> "There were begetters! There were mighty forces,
> free action here and energy up yonder."

It means that the process of begetting i.e., procreation started with free action by the mighty forces, and not by any particular Designer i.e., God. It is the inherent property of matter to be, according to the Law of Change embedded in it.

According to modern scientific thinking, the chaotic condition of matter initially consisted of a homogeneous mixture of only three things: radiation, hydrogen and helium. Besides these, there were Four Forces of nature i.e., gravity, electromagnetism, nuclear force and weak interaction. It is these forces, which acting on the said homogeneous mixture, according to the Natural Law, produced the heavy elements, from carbon to uranium. This all happened through an evolutionary process, and after a few hundred million years started the formation of complex organic molecules which began to replicate at a certain stage of complexity. This process of replication is a great mystery to the scientists but, according to the Veda, it is a miracle of the Natural Law, which is an integral part of matter.

For better understanding of mighty forces at work through free action as the Veda puts it, I may add what scientists claim: during the first second, the universe was a great hot soup with five populations of elementary particles - protons, neutrons, electrons, photons and neutrions. All these particles wandered about at random; combination of proton and neutron gave birth to the simplest nuclear system, the deuteron (heavy hydrogen nucleus). However, the appearance of photon upsets this

combination. Through a random process i.e., the free action of forces, that is, wandering of particles and their collisions, a new structure appears; it is deuterons with extended average lifetime. Their reactions led to capturing more neutrons and protons. Thus nuclear systems containing three and four nucleons appeared in the midst of the soup. This period of intense nuclear activity is known as the era of "Primordial nucleosynthesis." Owing to the very high temperatures, this proves to be a temporary phase. Further fall in temperature leads to the formation of new nuclei. What had started with a Big Bang, through the free action of mighty forces, turned into a universe over a period of 13 billion years. The Vedic description of nonbeing and being is quite credible, but it is different from the Biblical claim that God created the universe in six days, and the Koranic assertion that God says, "Be and it becomes - instantly" (Kun Faya Koon).

The Hymn discussed above shows that there is God, who is One. He is Controller of the Universe according to the Natural Law but He is not the Creator. Again, the Vedic statement is mystical because nobody can tell where matter came from and why God is eternal.

Of course, there are several Vedic hymns that deal with Creation, but the Hymn XC known as Purusa is considered as the most significant representative of the Vedic point of view. I may, therefore, reproduce it here selectively:

iii. Mythology
(Purusa RV. X: XC)

A thousand heads hath Purusa, a thousand
eyes, a thousand feet
....

This Purusa is all that yet hath been and
all that is to be

....
When gods prepared the sacrifice with
Purusa as their offering,
its oil was spring, the holy gift was autumn;
Summer was the wood.

They balmed as victim on the grass Purusa
born in earliest time
With him the deities and all Sudhyas and
Rsis sacrificed.

From the great general sacrifice the
dripping fat was gathered up.
He formed the creatures of the air and
animals both wild and tame.

From that great general sacrifice, Reas
and Sama-hymns were born.
Therefrom were spells and charms produced;
The Yajus had its birth from it.

From it were born horses, from it all
cattle with two rows of teeth;
From it were generated kine, from it the
goats and sheep were born.

When they divided Purusa how many
portions did they make?
What do they call his mouth, his arms?
What do they call his thighs and feet?

The Brahman was his mouth, of both his
arms was Rajanya made.

His thighs became the Vaisya, from his
feet the Sudra was produced.

The moon was gendered from his mind,
and from his eye the sun had birth;
Indra and Agni from his mouth
were born, and Vayu from his breath.

From his navel came mid air; the
sky was fashioned from his head.
Earth from his feet, and from his ear
the regions. Thus they formed the worlds

Seven fencing sticks had he, thrice seven
layers of fuel were prepared.
When the Gods, offering sacrifice, bound
as their victim, Purusa.

Gods sacrificing, sacrificed the victim:
These were the earliest holy ordinances.
The Mighty Ones attainted the height of
heaven, there where the Sadhyas, Gods
of old, are dwelling.

Nobody knows exactly what Purusa is; it has been described as the World Soul. Whatever it may be, one thing is quite clear that Purusa is the origin of all that exists. Not only air and sky (including moons and stars) rose from it, but this also happens to be the origin of the God Indra.

Who is Indra?

"This is the truth, none else is like thee,
Indra, no God superior to thee, no
Mortal." (RV. VI: XXX. 4)

In a nutshell, origin of God and man is the same. This fact has also been mentioned in the previously quoted hymn (RV.X: CXXIX). In the 6th stanza, it is clearly stated:

> "The Gods are later than the world's production."

Since God is a higher entity, he is someone who has attained perfection to some degree, and may have assisted matter in its gradual development. This is why Lord Indra has been given the credit:

> "Great is that secret name (Indra) and
> far-extending, whereby thou madest
> all that is and shall be." (RV. X: LIV. 2)

Though Lord Indra is not the Creator, He has played a considerable role in developing the universe. Of course, the Veda mentions many gods, thirty-three, especially, but in fact, they are parts of the One Divine Indra, who gives His powers to other gods. Thus in terms of will and power, they are one entity. The Veda states quite clearly that guile is no part of gods who, act in unison and thus, rank as one.

> "Kindled in many a spot, still One is Agni,
> Surya is One though high o'er all he shineth.
> Illuming this all, still One is Usas.
> That which is One hath into all
> developed." (Valakhilya X: 2)

Why are there so many names in one stanza? It is because one God has several names:

> "They call Him Indra, Mitra, Varuna, Agni,
> and he is heavenly nobly-winged Garutman

(the sun)." (RV. CLXIV: 46)

This is the source of the universal concept of monism i.e., one-in-all - everything has the same origin. It is more fully stated below:

"He of whom all this world is but the copy,
who shakes things moveless. He, O men,
is Indra." (RV. II: XII. 9)

Again:

"In every figure he (Indra) hath been the model;
this is his only form for us to look on.
Indra moves multiform by his illusions."
(RV. VI: XLVII. 18)

From the above discussion, it is clear that God is an all-embracing inclusiveness. Despite being one, He pervades the universe through His mystical power. He is not outside the Universe, as stressed by the followers of theism.

The Vedic God is a composite Being:

"This is, ye Wise, your great and glorious
title, that all ye Deities abide in Indra."
(RV. III: LIV. 17)

Again, being composite is a Law of Nature as nothing can come into being unless it is a composition. For example, millions of atoms combine to form a cell, and countless cells join to form a body:

"As God comprising Gods by Law Eternal

hear as the Chief who knoweth our
oblation." (RV. X: XII. 2)

The truth is that everything is a composition of several parts. For example, human body itself is a composition of several organs like everything else. It is impossible to think of a body without its components. Again, what does not have a body of some kind cannot exist or function. Therefore, God, who is said to be the most active person, must have a body.

Thus the Vedic view of Godhead is rational. All gods, like the links of a chain, combine to form one God. It is just a similie: they do not live inside one another; neither are they welded together. As gravitational pull keeps things together, so the common virtues of gods bestow one personality on them. For Example:

It is an attribute of gods that:

a. They are universal i.e., they do not belong to a certain group of people, and are law abiding. They are subject to the Natural Law, which they must observe and cannot do what they like:

"Hear this mine invocation; come hither O,
Universal Gods ....." (RV. VI: LII. 7)

"For they (Mitra-Varuna like all gods),
cleave to law held holy among every race."
(RV. V: LXVII. 4)

"May all the gods who strengthen (obey) Law .....
listening to our call." (RV. VI: LII. 10)

b. There is no deceit in gods:

"Far from deceit (Visvadevas) thy name dwelleth in holy law." (RV. V: XLIV. 2)

c. Gods are guileless:

"Herein, O Guileless One (Indra and other gods) is thy true greatness ....." (RV. III: XXXII. 178)

d. All Gods obey the Lord Indra:

" ..... none of all the Gods transgress his (Indra's) statutes."
(RV. III: XXX. 8)

Thus homogeniety of nature and subjection to the Law, gives such personality to gods that it becomes an integrated whole, which ranks as one in essence, form and action. This is the reason that the Veda refers to the Composite Divinity as the Sole God:

"He (Visvakarman), the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together." (RV. X: LXXXI. 3)

Thus the Vedic vision is not polytheistic but monotheistic, and other religions borrowed the concept of One God from the Veda along with their invocation i.e.,

"The Father of the eye, the Wise in spirit (Visvakarman) ......" (RV. X: LXXXII. I)

This is the reason that the Christians refer to God as "Father" and Muslims call Allah "wise."

Finally, when commenting on "Purusa," one cannot ignore the significance of sacrifice. According to this Hymn, the world came into being as a result of sacrifice by the gods. It may look a strange idea but it has been well received by the Semitic religions. Yahwe, the Jewish God, incessantly demanded various kinds of sacrifices from the Jews for His appeasement; the Christians believe that God crucified his only Son, Jesus, to atone the sins of mankind and Islam has made sacrificing as an act of piety to commemorate annually what Abraham did to his son to win God's pleasure.

In fact, the Vedic belief regarding sacrifice in relation to creation and religious piety can be seen in the European lands as well. For example, Norse mythology speaks of the First Being, a giant called Ymir, who was created from the drops of water from the ice of Niflheim. Aurgelmir is another name for Ymir, who was the father of all giants. From under his arm grew a male and female, and his legs produced a six-headed son, who was nourished by a cow, Audumla. From the licking habit of Audumla rose the man called Buri, who became the grandfather of the great god Odin, and his brothers. These gods later killed Aurgelmir, and the streams of blood from his corpse drowned all but one frost giant. Then three gods joined to raise Aurgelmir's body in the void, Ginnungagap, and fashioned from its flesh the earth, from its blood the seas, mountains from his bones, stones from his teeth, the sky from his skull, and clouds from his brain. Four dwarfs held up his skull. His eyelashes became the fence surrounding Midgard, or Middle Earth, the home of mankind.

In this myth, we find the cow, the sacred animal of India, whose grazing (licking-mode) shaped the first man, Buri. Again, as from different limbs of Purusa rose all the things that constitute the universe, very much the same happened as the Scandinavian gods killed Aurgelmir.

Possibly, the moral of this myth like that of the Purusa is that the world is monistic in nature. This monistic view is certainly an extension of the Vedic principle.

We find a similar tale in the Germanic religion and mythology. It holds that in the beginning there was nothing but Ginnungagap, a mighty void. Three gods, Odin and his brothers raised up the earth, possibly from the sea. The German mythology also speaks of Aurgelmir known as Ymir. One of the giant's legs begat a six headed son and under his arm grew a maid and a youth. When Odin, along with other gods slaughtered Ymir, from his bones rose the rocks, his skull became the sky and his blood changed into the sea. A didactic poem says that the giant's hair turned into trees and his brains into clouds. The Baltic lands also hold a lot in common with the Vedic traditions, but I think that it is enough to make the point.

How did this all happen? There is a simple explanation: as the Aryans migrated from India, they took the Vedic traditions of monism and sacrifice with them to their new lands of settlement.

iv. Man and God (Metaphyics)

No scripture has placed any value on the dignity of man in relation to God except the Veda. All Semitic religions treat man as the slave, who has been created to cry, cringe and crawl before God. For example, the Koran says:

"I have only created
..... men, that they may
serve me." (Az-Zaariyat, 51: 56)

"(True believers are) those who spend the
night in adoration of their Lord
Prostrate and Standing." (Alfurqan. 25: 64)

In Islam, man is an abject slave to God and the only purpose of his life is to bob, bow and bend before Allah. Though the faithful, through the force of interpretation, may find some verses in the Koran to show some respect for man, but it is sheer wishful thinking because the Koran has allotted a very low origin to humankind:

"He (Allah) who created
all things in the
best way and He began
the Creation of man
from clay
and made his progeny
from a quintessence
of despised fluid." (As-Sajdah 32: 8-9)

According to the Koran, man has been created from a tiny drop of "despised fluid." On the contrary, the Veda attaches a good deal of dignity to man. See for yourself:

In Rgveda. VII: LXII. 4, it is stated:

"O Undivided Heavens and Earth, preserve
us, Lofty Ones! Your nobly-born
descendants."

Man is not created from despised fluid because, according to the Veda, like Heaven and Earth, he is their nobly born descendant.

In Rgveda VII: LXXII - 2, addressed to Asvin, we find the following:

> "Twixt you and us there is ancestral
> friendship and common kin, remember
> and regard it."

Asvins are generally believed to be the deities of light. Since, besides common kinship, man has also ancestral friendship with gods, he is also godly by birth; man's status is raised or lowered by his personal conduct (Karma).

This is in line with the monistic view of the Veda, which allots the same origin to gods and humans. This is the reason that to a Vedi, gods and men are friends:

> "Man's Friend (Indra), to this our sacrifice he
> cometh marking how he is called by
> Soma-pressers (i.e., his followers)."
>
> (RV. IV: XXIX. 2)

In fact, Godhead is the highly developed form of humanity. I propounded this idea in my book "Eternity" several years ago when I was not acquainted with the Veda, but when I had the good fortune to read it, I was impressed by its divine approach. Though the Lord Indra is the highest Being of the universe, and thus, the Prameshwar, in his most highly developed form, he is still God-like because His Godhead can improve still further. The Veda says:

> "Loving us well, benevolent, close beside

us, drink, Godlike Indra, of the
well-pressed Soma." (RV. IV: XX. 4)

Again, the Veda emphasises this point in respect of Lord Agni, who is second to Indra only:

"And when thou Godlike One (Agni) dealest
forth treasures ....." (RV. X: XI. 8)

It is due to the common divine origin, that man seeks friendship with gods, and not their abject slavery as in Judaism and Islam:

"May we protected by the Gods hereafter
remain Thy very prosperous friends, O
Indra." (RV. I: LIII. II)

"The kinsman, Agni, of mankind, their
well-beloved Friend art thou
A friend whom friends may supplicate."
(RV.I: LXXV. 4)

"I slight thee not O, Pusan,
Thou Resplendent One:
thy friendship may not be despised."
(RV. I: CXXXVIII. 4)

Pusan is a sun god, and a guide for the travellers: the worshipper here seeks his friendship with great dignity.

"The kindler of the flame wins Agni
as a Friend ....." (RV. CXLII. 1)

What is astonishing is the fact that a Vedic worshipper does not want to be slighted by gods:

"Slight us not, Varuna, Aryaman or
Mitra, Rbhuksan, Indra, Ayu or the
Maruts." (RV. I: GLXII. I)

"Among the tribes of men, the Gods place
Agni as a dear Friend ....." (RV. II: IV. 2)

"May our Indra, the Friend of all mankind ....."
(RV. II: XXXII. 2)

One can go on quoting from the Rgveda on the subject. To make the point, I may finally cite the following:

"Ye, O ye Gods, are verily our kinsmen;
as such be kind to me now implore you."
(RV. II: XXIX. 4)

Now, one can see clearly that the Vedic relationship between God and man is not that of Master and Slave. They are more than friends: they are kinsmen. This Vedic principle has become the basis of mysticism, which seeks absorption of human soul into Godhead.

From the above discussion, it is quite clear that the Veda bestows the highest dignity on man, and man means all men, yet we find the Indian Society as the worst target of Caste System, forcing people to live at the lowest cultural level. To elucidate the issue, I may refer to stanzas 12-15 of the Rgvedic Hymn Purusa (X: XC), which have been used as the foundation of Caste System. This is the most evil example of misinterpretation and exhibits total degeneration of a sick mind. How man, who is a friend and kinsman of gods, can be subjected to such lowness as envisaged by the diabolical device of Caste System.

Even if Brahman was engendered from Purusa's mouth, he cannot claim superiority because mouth can be the fountain of foul language as well as vomiting. These stanzas simply state that a society is likely to be divided into four classes, but the Veda does not say that these classes are hereditary:

> "One to high sway, one to exalted glory
> One to pursue his gain, and one his labour
> All to regard their different vocations, all
> moving creatures hath the Dawn
> awakened." (RV. I: CXIII. 6)

"One to high sway" i.e., Brahman, "one to exalted glory," i.e., Kashatrya, "one to pursue his gain," the businessman i.e., Vaisha, and one to his labour i.e., Shudra or a working man - all are members of "different vocations" but a vocation can be discarded and substituted with another, at will. Then how can Caste System be hereditary?

I have known brahmans who are taxi-drivers, greengrocers and porters. They trick, twist and tantalise like any other person. Then how can they be superior to other people? It is just a social device to stay at the top. It reminds me of my grandfather who was a devout Muslim, but commanded no social prestige in the community for being a "Kashmiri." He sincerely believed that he was a Brahman because his grandfather was a Kashmiri Pundit, from Srinagar. What an astonishing combination of a Muslim and Brahman he was! Once a person asked him how could he justify his Brahmanhood despite being a fervent Muslim? His answer was rather stunning: he replied, "once a Brahman always a Brahman."

It simply means that caste is a hereditary affair, which has nothing to do with a person's faith, character or vocation. This is the exact opposite of the Vedic teachings.

I know that Ramayan, Mahabharta, Manusmriti etc., support the Caste System. Why? I am reluctant to answer this question. The purpose of this book is not to criticise the Hindu Scriptures but to explain the Vedic position, which the Hindus have flouted for a long time, and as a consequence, have suffered terribly. Until they change their attitudes towards the Veda, they will continue to remain under the wrath of the Vedic Gods, whom they have forsaken for a very long time.

v. Scope of Vedic Godhead
(Humanism)

Whereas the Jewish God is strictly tribal because He has chosen the Jews as His people at the expense of other races, and the Muslim God, Allah has adopted Arabia as the blessed land where lie Kaaba and all traditions of Divine sanctity; the Veda projects God, who is universal and loves all nations and individuals without any prejudice, privilege or priority; His grace recognises no racial, lingual or physical barrier. To receive favour from Allah, one has to be a Muslim, who must hate, harangue and hector all those who do not believe in Allah even if they be a believer's parents (the Koran 69. 8). On the contrary, the Vedic God is universal and lover of mankind:

> "Yet verily the Warrior (Indra) in His vigour
> stirreth up with His might great
> battles for mankind." (RV. I: LV. 5)

Here, it is clear that the Lord Indra does not fight just for the Hindus or Indians but the entire mankind because:

"He (Indra) who is Lord of all the world
that moves and breathes....." (RV. I: CI. 5)

Of course, Allah claims to be the Sustainer of the entire world, yet He wants all unbelievers to be enslaved, subdued and massacred. The Vedic situation contrasts with it openly:

"Or may our Indra hear,
the Friend of all mankind ....." (RV.II: XXXI. 3)

"Of Indra who supports mankind."
(RV III: XXXVII. 4)

"Ye, Universal Gods! are all-controllers."
(RV VI: LI. 7)

"Hear this mine invocation, come hither
O, Universal Gods!" (RV. VII: LII. 7)

In fact, Vedism is a fine example of humanism. It is an advocate of human rights.

"Held in the Cup of Savitar, divine One,
all men, all beings have their place
for ever." (RV. I: 35. 5)

v. The Law

It looks to me that all nations learnt the concept of Law from the Veda, though this truth seems to have been sadly misrepresented.

According to the philosophies influenced by the Semitic religions i.e., Judaism, Christianity and Islam, law is a series of commands. This view is against the concept of justice, which requires that law is the rule that leads to fairness. If law is against the concept of justice, it cannot be law. Thus a command, which is an order to do or not to do something, cannot be law. It is an expression of (brutal) authoritarianism. For example, the Koran declares that Allah is All-powerful; He achieves what He desires and His word is the Law that cannot be questioned. For example, in the Koran 58. 20, He declares people are divided into two groups: those who are Muslims, thay are Allah's Party, and the non-Muslims are Satan's Party. It is the command of Allah that the Muslims must wage a perpetual war against the infidels (non-Muslim) until they become Muslim or surrender and pay tribute. Yet another verse (K. 9: 28) says that the Muslim children must ignore their parents if they happen to be unbelievers. Obviously, these are (the Koranic) commands, and cannot rank as the law, because they are against the concept of justice: forbidding children to show respect to their own parents on religious grounds is against all rules of fairness, and so is an attempt to murder unbelievers just for not believing in Allah. If Allah is the All-powerful Creator, and so desperately wants to be acknowledged, He could have created man as an obedient creature.

A command is a coercive force and not law. The Stoics of Greece in the 3rd century B.C. did realise that the universe is not run by the commands of a superbeing but by an inherent force, which they termed as the Natural Law. They thought of it as an emanation of the lex aeterna, the law of reason of cosmos. The cosmic existence is a network of logical relationships. It is a chain formed by the links connected by the force of reason. It is this force of reason or intellect, which holds the various parts of the world together. In this connection, I have already mentioned

the Four Forces whose mutual reactions regulated by their inherent characteristics, run the cosmic show.

What Greeks called the Natural Law, had been openly stated by the Vedas centuries earlier but the political dormancy that depressed the Indian mind and character for more than two thousand years, deprived them of all their Vedic achievements. It is not an emotional or chauvinistic mumbo-jumbo but a fact, fully supported by the Veda: even its First Hymn addressed to the God Agni, mentions the Eternal (Natural) Law:

> "Ruler of sacrifices (Agni) guard of Law Eternal
> radiant One ....." (RV. I: 1-8)

The Vedic Law Eternal concerns the concept of the order of the world known as Rta (nature). It means that "everything in the universe, which is conceived as showing regularity of action may be said to have the Rta for its principle. In its more general application the concept expresses, to some extent, the place of natural and moral law, fate or the will of a Supreme God."

This definition of Rta or Natural Law that Professor Griffith has given is only broadly true because the Cosmic or Natural Law is binding on God as well:

> "Fixing Eternal Law He, too upholds it:
> Swift moves the might of Law ....
> To Law belong the vast deep Earth and
> Heaven." (RV.IV: XXIII. 10)

> "Firm seated are Eternal Law's Foundations;
> in its fair form are many splendid beauties."
> (RV. IV: XXIII. 9)

Of course, the Vedic God "fixes" law but He Himself observes it and does not override it. In a metaphorical language, it appears that all gods had to declare their commitment to obey the Holy (Natural) Law:

> "The Gods approached the way of the Holy
> Law; there was a gathering vast as
> Heaven itself ....." (RV. I: LXV. 2)

Why obedience to the Natural Law by the god is so essential. It is because without sincere and keen observation, order of the universe cannot be maintained:

> "By Holy Law they kept supporting Order."
> (RV. V: XV. 2)

Again:

> "By your high Law firm Order
> is established." (RV. V: LXII. I)

Rta or universal order is not only essential to existence, and human life itself, but knowledge of the Law also leads to the truth. For example, to know what water is, we must find out the formula i.e., the law holding the ingredients of water, which is composed of two parts of hydrogen and one part of oxygen: thus water = H_2O.

Shri Shankar Acharya was quite right in concluding that it is knowledge, and not worship, that leads to the truth, though moral correctness is a must to achieve this end.

According to the Rgveda, there are two Supernatural Beings who assure that the Natural Law is enforced; these Law Lords are known as Varuna and Mitra.

Though Varuna is considered the Surpeme Lord of Nature, I find sufficient evidence in the Rgveda to believe that they are Lord of Equal Powers. Examine the following facts:

a. "Ye Mitra-Varuna, ye by your greatness
both kings, have firmly established
earth and heavens." (RV. V: LXII. 3)

This verse states that both Mitra and Varuna together have established the universal order. Also, we find Mitra-Varuna have been hyphenated to exhibit that though they are two Beings, functionally, they are one.

Again.

b. "Ye Mitra-Varuna, firm, strong, awe-inspiring,
are seated on a throne amid oblations."
(RV. V: LXII. 5)

Also:

c. "Ye Twain, together, Kings of Willing
spirit, uphold dominion based on
thousand pillars." (RV. V: LXII. 6)

They both are kings, who are seated on the same throne and are completely willing to cooperate with each other to uphold the cosmic management.

I find that the equality of Mitra and Varuna has been emphasised for the fundamental role they play in organising the phenomenal affairs. In this connection, the following verse requires special attention:

" .....these Twain have measured
each his power and might."
(RV. VII: LXXXII. 6)

When I reflect on this verse, bearing in mind that Varuna and Mitra are the two Principal agents of nature, who are disposed to act in unison, I am obliged to feel that this is a hidden pointer to the positive and negative charges of nature, which cannot be created or destroyed. It is consistent with the Vedic idea that matter has always existed and cannot perish. This also happens to be the modern scientific theory known as Indestructability of Matter.

It is universally acknowledged that the poles are opposite and exactly equal. In the Vedic language, we may refer to them as Varuna and Mitra. To realise the significance of equality of these Law Lords, reflected in negative and positive charges, which are functionally mates and not antagonists, we should note: "All atoms consist of equal numbers of electrons and protons, so that all electromagnetically neutral matter consists of equal numbers of protons and electrons." One gram of hydrogen contains about 600 billion trillion (6 followed by 23 zeros) protons and the same number of electrons. In spite of these large numbers, one of the amazing facts about electric charge is that there is an exact equality between the number of electrons and protons in the universe. "If there were as much as one per cent difference between the number of negative charges and positive charges inside one ounce of ordinary matter, this bit of matter would be torn asunder by a force equal to the weight of the earth."

It is obvious that the Vedic rsis were endowed with unique insight. It is quite extraordinary to claim in the distant past that the cosmos is governed by law (operated by two gods). Thus Rta, the natural force also qualifies as moral force, and therefore, unless a person regulates his or her conduct according to the natural law, which is perfectly balanced, he or she cannot secure the spiritual goal:

> "Agni, bring hitherward the Gods, whose Laws we love, whose laws we love, to show us grace." (RV. X: CL - 3)

There was a time when the Hindus realised what the Natural Law meant. Their legal code known as the Laws of Manu was put in writing c.1 B.C., though verbally, it had existed centuries earlier. It has no parallel in the legal history though its splendour has been eclipsed by the darkness of those clauses of Manusmrti which seek to enforce the behests of Caste System. Otherwise look at the splendour of the Laws of Manu:

> "When the king has accurately ascertained the motive and the time and place, and has considered the strength (of the criminal to endure punishment) and the offence itself, he should have punishment brought down upon those who should be punished." (8. 126)

> According to 8: 127, "Unjust punishment injures the reputation and destroys the fame (of the king) in this world and keeps him from heaven in the next world; therefore, he should avoid it entirely."

> 8: 128 says: "A king who punishes those who should not be punished, and does not punish those who should be punished, gets a very bad reputation and goes to hell."

Here is the concept of punishment befitting the crime. It also emphasises that the punishment is corrective and not retributive because the law lays down that the capacity of the person to be punished must be ascertained before subjecting him

to the suggested punishment. This type of legal refinement is not to be found in any other ancient legal code. To take this point a bit further, I may also quote:

Section 8: 40 of Manusmrti (Manavadharmasastra) says:

> "The king must give back to men of all classes property taken by thieves; a king who uses it for himself commits the offence of a thief."

I am not sure that even in modern time there is a state which operates law which goes such a long distance to protect the public interest against theft, robbery, swindle, etc.

It appears to me that the world owes its concept of legal code to the Veda, which has emphasised significance of the Natural Law. Though I shall return to this point in the next chapter, I may refer to the English legal history to show that I am not exaggerating the Vedic claim.

As students of history know, the Medieval English law required that people should be tried by their likes or the peers should be tried by the peers and commoners by commoners. Long before the advent of the English Parliamentary system, the Laws of Manu laid down:

> 8; 68 Women should be witnesses for women, and twice born men (high caste) for twice born men, who are like them, good servants for servants, and men born of the lowest caste for men of the lowest caste.

> 8: 70 In the absence (of qualified witnesses), evidence may be given even by a woman, a child or an old man, or by a pupil, a relative, a slave or a hired man.

It should also be noted how the hearing process started:

8:79 When the witnesses have arrived in the court in the presence of the plaintiff and the defendant, the interrogating judge should call on them, charging in this way:

Whatever (8: 80) you know about what these two men did to one another in this case, tell of it truthfully, for you are the witness in this matter.

This surely is the forerunner of modern oath-taking in our times.

In fact, the Laws of Manu seek to weld together law and morality in such a way that a person becomes a law-abiding citizen, who prefers virtue to vice willingly and habitually. This is the reason that it does not approve of convenient morality as some other codes encourage. For example, Islam declares, "War is a deceit," i.e., every ruse is permissible to win a war, but Manusmrti lays down:

7: 104: He (king) should behave without deceit, never with deceit, but he should recognise deceit when an enemy employs it and always be on his guard.

To overcome the trickery of his adversary, the king should never adopt the Machivellian behaviour, but he must:

7: 10 Plan his undertaking like a heron, attack like a lion, pounce on his prey like a wolf, and retreat like a rabbit.

There is no suggestion of acting like a fox here, though emphasis has been laid on vigilance, vehemence and valour.

People of India, unfortunately, have forgotten their Vedic inheritance altogether. It is perhaps, because they have lost the character necessary to uphold those heroic traditions, which have always guarded personal freedom and civil liberties.

In this connection, I may also discuss the institution of democracy, which is essentially Vedic in character, but has been ascribed to Greece and Rome.

vi. Democracy

"Heard be our prayer! In thought I honour Agni first:
Now straightaway we elect this heavenly company,
Indra, Vayu we elect." (RV. I: CXXXIX. I)

To understand the meaning of this verse in relation to the psyche of the Vedic man, who loved his freedom of choice and conduct, we must realise that the Veda gives man, a choice of thirty-three gods. Nobody can impose worship of a particular god on a Vedi (follower of the Veda). He is privileged to choose a Triad or set of any three Gods e.g., Indra-Agni-Varuna or the Hindu-belief in Visnu-Siva-Brahma.

The principle of the Vedic Triad is also seen among the early Jews. In Mesopotamia, the Jewish patriarchs worshipped "other gods," as well. On Canaanite soil, they came to know of the Canaanite supreme god El. They adopted him and bestowed upon him such qualities that were to distinguish him from other gods. Thus, he rose to become a Triad, and was known as El'Olam (God, the everlasting One) Elelyon (God Most High), El Shaddai (God, the One of the Mountains). Possibly, there were other gods as well. This was certainly not monotheism but monolatry i.e., the worship of one among many gods. The Bible does confirm that there are several gods:

> "Thou shalt not revile the gods, nor
> curse the ruler of thy people."
>
> (Exodus 22: 28)

The Koran also speaks about a triad:

> "Have you considered El-Lat and El-Uzza
> and Manat the third ....."
>
> (The Star: LIII. 20)

These beliefs known as Monolatry, Henotheism, etc., are, in fact, variations of the Vedic principle known as Triad, which I discussed in the previous chapter. The Vedic polytheism (doctrine of several gods), actually explains the doctrine of unity-in-diversity, which is also known as one-in-all and all-in-one. In the Vedic study, it has a major effect on social plurality, which means welding numerous people in one whole to avoid anarchy, and the evil outcome of disorganisation.

The apparent Vedic polytheism leads to monotheism. It is in line with its monistic approach, which seeks, unity-in-diversity, and diversity-in-unity. Thus, in secular terms, it sets a model of social unity through political organisation. This is the reason that the Veda seeks to confirm and guard an individual's freedom of choice through the principle of election, as stated previously.

Look at the following verse:

> "And they, like people who elect their ruler,
> have in abhorrence turned away from Vrtra."
>
> (RV. X: GXXIV. 8)

In this verse, "they" refer to gods such as Agni, Varuna, Soma, and the like. Vrtra means the "chief cloud-demon" and "fiends of drought," but metaphorically, it implies the powers of evil. The Lord Indra had fought and slain Vrtra to restore water supplies for saving the world from the horrendous consequence of a drought. By imagining such a waterless situation, one can realise the meaning of Vrtra. The verse implies that those people who elect their rulers are like gods. Thus electing a sovereign is a godly act, and giving in to despotism or dictatorship is like adopting the ways of Vrtra or Devil.

This is not a far-fetched interpretation of the quoted verse because it is confirmed by the Atharvaveda (1):

> "The tribesmen shall elect thee for the Kingship, these five celestial regions shall elect thee...."
>
> (A.V. III. 2)

In Vedism, a ruler is a man; he does not rule by Divine Rights as in Semitic religions such as Islam.

1. "Guard and protect this man, all Gods and Vasus.
   Over him keep ye watch and ward, Adityas
   Let not death reach him from the hands of
   aliens, or of human beings.
   ....

2. I trust this man to all of you: preserve him
   happily, and to length of days conduct him.

   ....

3. Grant this man life to full old age, and let
   him escape the hundred other ways of dying."

(AV. I: XXX - 1,2,3)

This hymn pertains to the coronation of a king, who is being treated as a man and draws his regal honours from the people who elect him as their king; he has no intrinsic or hereditary virtues that bestow upon him the right to rule.

Since gods elect their chiefs, constitutional monarchy is a Vedic ideal of government. The Vedic king even when a hereditary monarch, is subject to the Vedic Law, which he has not enacted himself. There is a priestly class or the Vedic Council to advise him and their advice is binding on him. He must represent in his person and actions the will of the people, during whose pleasure he holds his royal office.

As stated previously, the Vedic concept of Godhead is composite which means all gods are collectively one:

> "As God comprising Gods by Law Eternal,
> hear, as the Chief who knoweth
> our oblation." (RV. X: XII. 2)

Here Indra (Agni) is the Chief because, he comprises all gods in his self and thus denotes diversity-in-unity. Again, this theme is expressed by the following:

> "We call thee (Brahmanaspati), Lord and Leader of
> the heavenly hosts, the wise among the wise,
> the famouest of all.
>
> 1. Brhaspati, God immortal! Verily the Gods
> have gained from thee, the wise, a share
> in holy rites.
> As with great light the Sun brings forth
> the rays of morn, so thou alone art
> Father of all sacred prayer." (RV. II: XXII. 1-2)

This hymn is addressed to Brahmanaspati, which is another name of the Lord Indra, and represents different aspects of Divinity. There is no need to feel shocked by this; Allah, the Islamic God, has no fewer than ninety-nine names. The Vedic Supreme god who is the King of all that move and breathe (RV. 1: 32 - 15) has many names:

> "They call him (God) Indra, Mitra, Varuna,
> Agni, and he is heavenly nobly-winged
> Garutman." (RV. 1. 164. 46)

Not only the Supreme God comprises all gods to count as one but also because all gods are with one accord, that is, they think and act alike as if they were one:

> "Ye all Gods with one accord." (RV. 1: 43. 3)

When interpreted lightly, gods in relation to the Supreme Vedic God are what saints are to the Christian or Islamic God. The Vedic polytheism is essentially representative of monotheism, and has a special social purpose, that is, reflecting diversity or plurality in unity, and unity as representive of the General Will of the people, who are required to elect their ruler.

Electing a ruler is an ancient practice of the Indian culture, derived from Vedas, and is the original form of Social Contract that was restated centuries later by the English political philosopher Hobbes, and further developed by Locke and Rousseau. Centuries earlier, Kautilya was aware of the theory of Social Contract whereby people get together to elect a ruler, whose duty it is to protect the public interest. I may quote from "Ancient History of India" by Dr. Bhandarkar:

"People afflicted with anarchy, says he (Kautilya), consequent upon the Matsya-Nyaya i.e., the practice of the bigger fish swallowing the smaller, first elected Manu, son of Vivasvat, to be their king. They allotted one sixth of their grains and one tenth of their merchandise as his share. Subsisting on this wage, kings become capable of giving safety and security to their subjects and removing their sins. Hence hermits, too, provide the king with one sixth of the grains gleaned by them, saying to themselves, 'it is a tax payable to whom who protects us.'

"The same story is repeated but at greater length in chapter 67 of the Santi-Parvan. I need not tell you that in this, as in other chapters on Rajadharm, Bhishma is issuing instructions to Yudishthira. And in chapter 67 Bhishma says that formerly men being without a king, met with destruction, devouring one another like fish in water. They then assembled together, prepared a code of law and proceeded to Brahma, saying: "Without a king O divine lord, we are going to destruction. Appoint someone as our king. All of us shall worship him and he shall protect us! Thus solicited, Brahma asked Manu, but Manu would not assent to the proposal. 'I fear,' said he, 'all sinful acts. To govern a kingdom is exceedingly difficult, especially among men, who are always false and deceitful in their behaviour.' The inhabitants of the earth then said to him: 'don't fear! The sins that men commit will touch those only that commit them. For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grains. Thus addressed, Manu agreed.'"

One can easily see that it is the Vedic tenet of life to elect a government. This is the Social Contract, which treats rulership (monarchy) as an arduous job, and not a royal privilege; the ruler must carry out his obligations in lieu of people's loyalty to the law and the taxes they pay to the government.

Since a contract is binding only if all parties to it discharge their obligations, in a Vedic state, people have the right to change their government if it does not deliver its promises of public care and protection.

"A similar conception of the origin of monarchy is traceable in Buddhist literature also. The Aganna-Suttanta of the Digha-Nikaya of the southern Buddhists describes at great length the evaluation of man and society and tells us how mankind was righteous to begin with, how gradually and in diverse ways sinfulness crept into human society, and how theft, lying, reviling and assaulting became rife. Thereupon men assembled together, and after taking counsel, selected the most handsome, gracious and powerful individual from amongst them, address him thus: 'Come here, O being! Do punish, revile and exile those who will deserve to be punished, reviled and exiled. We will give you a portion of our rice.' He undertook the performance of this duty and received three different appellations in consequence. Because he was elected by all men, he was called Mahasammata. Because he was the lord of all fields, he was called Kshatriya. And because he delighted others through righteousness, he was called Rajan. Practically, the same story is repeated in the Mahavastu, a cannonical work of the North Buddhists, and this conception of kingship seems to have permeated the Buddhist community that the story of Mahasammata is also narrated in the post-cannonical literature and of such widely separated countries as Ceylon, Burma and Tibet."

This view of Social Contract, which centuries later was held by Hobbes, however, has a substantial difference because he

advocates that, through such a Social Contract, power is irrevocably transferred to the ruler. The Vedic stance as previously described remains strictly constitutional i.e., king is human, who is the paid servant of the people for receiving their taxes, which they pay as a wage (protection money).

This is the reason that the Laws of Manu lay a duty of care on the ruler:

> He should protect his subjects diligently and with extreme care (7. 142).

> The supreme duty of a ruler is to protect his subjects for a king who enjoys the rewards (payment of taxes, public obedience, etc.) is bound to do his duty to people (7. 144).

> The king must give back to men of all classes, property taken by thieves: a king who uses it for himself commits the offence of a theft (8. 40).

In a case where another, common man would be fined one "scratch-penny," in that case a king should be fined a thousand; this is the established rule (8. 336).

> The king must abide by the advice of the men versed in religious learning i.e., the triple Vedas (7.37).

> He (king) should learn humility from them (the priestly counsellors) even if he is always humble (7. 39).

According to the Vedic Law, as represented by the Manusmriti, the ruler is human, he is bound by Social Contract to serve people, and thus he is a constitutional ruler, who is

bound by law, and can be fined like an ordinary person if he fails in his public duties.

It is quite clear that Constitutional monarchy is primarily a Vedic institution. It took England a very long time, indeed, to develop this type of government, which is considered democratic.

Besides, constitutional monarchy, there also existed in India what is known as Samgha and Gana. Both of these terms refer to a corporate collection, any aggregation of people for a definite purpose. These terms were known to Panini about the middle of the 7th century B.C. because they occur in several of his Sutras. A Samgha is a corporate body constituted to carry out any purpose. It can be a religious institution or a trade or craft guild. Such bodies were numerous in India from 500 B.C. to 600 A.D.

There were also political Samghas, which were very much like a Greek Republic. A Samgha was not headed by a sovereign but a sovereign number i.e., an elected person from the membership.

Gana like Samgha was also a corporate body of individuals for a certain purpose but was usually tribal in character, and was thus confined to the Kashatriya order.

Oligarchy was also a kind of Gana-Samgha and is well represented by the Lichchhavei Gana, which represents a federation of the chiefs of the different clans of a tribe; each of them was the ruler of a small principality. It may be noted that it was the custom of a Kshatriya chief backed up by his clan to go on conquering and carving out a small kingdom for himself: This type of Ganas, in view of their constitution, seem to be the forerunners of the German states called the German Empire.

The Buddhist Samghas were highly specialised and developed in the 5th century B.C. like the 20th century corporate bodies: firstly, the seats for meetings were arranged in the order of precedence that the Bhikshus (monks) had been assigned. Secondly, the deliberations were commenced by the mover, who announced to the assembled members what motion he was going to propose. The announcement was called Jnapti. Then came the second part of the procedure, which consisted of putting questions to the Samgha whether they approved the motion. After the debate, the decision depended on majority vote. What is surprising is that if any member of the Samgha could not attend the meeting for any reason, he could appoint a proxy to vote on his behalf: this procedure was called Chhanda. The meeting required a minimum quorum. It also made use of a "whip" known as Puraka. Even more amazing is the fact that ballot voting was also used.

It should be noted that all these democratic terms were known in India long before the advent of the Lord Buddha. Though he himself opposed the Veda, he took up many of the customs that had sprung up from it: the Institution of Democracy was one of them.

vii. Evolution

Through amazement, fear and curiosity, ancient and modern man has always wondered where this universe came from. The fact is that the universe has a mystical nature and, therefore, it is not possible to pinpoint its origin. However, this difficulty has failed to stop man from thinking about the start and end of the world. Thus, there are many theories about it. Some are sheer gossip but some do appease the mind, bursting with inquiry. It is surprising that opinion of the Vedic Seers on the subject is very close to the modern scientific point of view.

There are many opinions concerning the beginning and end of the world. The most significant of them is known as the Big-Bang hypothesis. This theory does not advocate that the world is the work of a Creator-God. It declares that it all began some twelve billion years ago. Thus, the universe has a starting point; originally it was a highly compressed and intensely hot homogeneous material containing matter and energy. It is referred to as the primordial fireball, primeval atom or Cosmic Egg. It is said that this fireball exploded with a terrific bang and has been expanding since then in the form of stars, planets and galaxies, and it will continue to do so until the point of disperson is reached i.e., the rate of expansion will slow down and eventually the force of gravity shall reverse the process, that is, the universe will start reversing into its primordial state. This is the state, which alludes to the condition of the universe when it collapses on itself and fuses once more into the primeval atom or Cosmic Egg.

It was Georges Lemaitre, who put forward this idea in 1927. It was encountered by the proponents of the Steady-State theory, but the hypothesis has been invigorated by further scientific discoveries: the upward revision, in 1950, of extragalactic distance estimates, advocated correctness of the Fireball-hypothesis. And in 1965, it was discovered that the background radiation was a remnant of the Big Bang. Further discoveries have indicated that the universe in the past was denser and more rapidly expanding than in the present.

Thus in a layman's language, the world comes out of the Cosmic Egg, variously known as Fireball, Primeval Atom, etc. After expanding for a long time it gets thinner and thinner, until it implodes and becomes the Cosmic egg, which, in due course, again explodes to become the universe, and this universal experience keeps repeating itself indefinitely.

In view of the above statement, it is very interesting to know the Vedic thinking about the universe. It says:

> "In the beginning rose Hiranyagarbha,
> born only Lord of all created beings.
> He fixed and holdeth up this earth and
> Heaven ....."
>
> "What time the mighty waters came,
> containing the universal germ, producing
> Agni.
> Thence sprang the God's one spirit into
> Being ....."
>
> (RV. CXXI: 1. 7)

"Hiranyagarbha," literally means "gold-germ; source of golden light, the Sun god, as the great power of the universe, from which all other powers and existences," sprang. According to the Rgvedic theory of creation, "Hiranyagarbha" i.e., The Cosmic Egg is the Lord of all things created, and every thing such as earth and heavens (stars, planets, galaxies and life) are fixed i.e., procreated and regulated by the Lord, who comes out of the Cosmic Egg and acts as the Commanding Force of the Universe.

It is not known exactly when the expanse of water rose, producing the universal germ of life known as Agni, God's only spirit who acts as His ambassador to enforce the code of life.

The Veda is quite clear on the fundamental point of creation i.e., it comes out of the Cosmic Egg, which also happens to be the Lord of the Universe. However, it will be extremely foolish to expect it described in modern terminology, the statement that was made centuries ago.

This Vedic theory of creation (procreation) is not an isolated thought but an integral part of a well-cogitated plan. See for yourself:

"Well knoweth Savitar, O Child of waters,
Where ocean, firmly fixt, overflowed its
Limit.
Thence sprang the world, from that
uprose the region, then heaven spread
out and the wide earth expanded."
(RV. X: CXLIX . 2)

"Savitar" refers to sun i.e., heat and radiation. In the Vedic terminology, he is the generator, vivifier and stimulator. Savitar is the law that shapes matter into various forms according to a fixed design. What an insight of the Rsi who could visualise that the earth and its beings have been produced from water.

The Veda declares that the universe has an origin. At the same time, it does not altogether reject the concept of a creator but it is doubtful about such a suggestion:

"He, the first origin of this creation, whether
he formed it all or did not form it,
whose eye controls this world in highest
heaven, he verily knows it, or perhaps
he knows not." (RV. X: CXXIX. 7)

The Vedic god is not the Creator, but the origin and controller of the world, which is a formation, procreation. The Bhagavadgita, has dealt with the nature of the universe masterfully. It states:

"Arjuna, know that all things have
evolved from this two-fold Prakrti,

> that I (God) am the source of the entire
> creation and in me again it dissolves."
>
> (B.G. VI: 6)

Prakrti means nature, which is considered unsubstantial, yet the original source of the substantial, that is, the material and visible world. God is the source of the entire universe, which emanates from the two-fold prakrti, evolves gradually, and then dissolves into God, who is the origin of this all.

Again:

> "Arjuna, all the worlds from Brahmaloka
> (the abode of Brahma)
> downwards are subjection
> to appearance (evolution) and disappearanace
> (devolution)...." (B.G. VIII: 16)

Also:

> "Arjuna, this multitude of beings,
> being born, again and again, under compulsion
> from Prakrti, is dissolved at the commencement
> of Brahma's night (the end of time) and rises
> again at the commencement of his day (the
> beginning of time)." (B.G. VIII: 19)

Note this too:

> "All this (world) is permeated by me in My
> unmanifest aspect (as ice by water) and
> all beings abide in the idea within Me.
> Therefore, really speaking, I am not
> in them."
> "Nay, those beings abide not in Me;
> but look at the wonderful power of My
> divine yoga, though the Sustainer and Creator of

beings, My Self in reality dwells not in those beings." (B.G. IX: 4 - 5)

I can go on reproducing from the Scriptures, but it is not necessary to prolong the discussion because what I have quoted is sufficient to assert the Vedic point of view that this universe has an origin. Therefore it is not a creation but a procreation: it evolves, dissolves back into its origin, and evolves again. It does so by its nature, and the role of God is that of a Controller, whose function it is to assure that everything acts according to the Eternal (Natural) Law.

The modern scientific theory of the cosmic development is very much the same as advocated by the Veda. Considering that this idea was propounded by the Indian Seers of antiquity, it clearly shows the cultural and scientific level of attainment, held by the Indians thousands of years ago. This Vedic view of evolution which was further developed by the Western thinkers during the 20th century, has been taken to its logical conclusion because it has influenced the modern society. For example, one of its interpretations, known as "survival of the fittest" has exerted a major effect on the history of mankind. Thus, the concept of evolution deserves further explanation:

Acceptance of the possibility that species might change into other species was the kernel of the concept of transmutation, which later came to be known as evolution. The Vedic view is not much different because it holds that all things, despite multiety of appearances, that is, difference of shapes, functions and uses, have the same origin, and therefore, one thing has evolved into another, thus leading to the process of speciation: Charles Darwin believed that evolution is the product of improvement in adaptation.

Biologically, adaptation means two things: firstly, the process by which advantage is conferred on those organisms that have structures and functions enabling them to cope with the demands of their natural environment. Obviously, some organisms have greater ability than their competitors to respond to the conditions of their environment. This ecological station held by an organism, relative to the entire range of environmental variables is known as the niche. In its second sense, the word adaptation implies those developed capabilities, which usually assure an organism's survival in the competitive environment.

To live, it is necessary for an organism to adapt itself to its environment. Thus, the well-adapted organisms survive but those who cannot cope with the changing environmental conditions, perish. This is what is called Natural Selection i.e., the nature allows only those organisms to survive who can adapt themselves to the conditions of life; this means that only the better fitted to withstand the struggle for existence can survive. In other words, nature selects for survival those who are fit to live through a process of adaptation to circumstances. From this viewpoint, rose the famous maxim known as "survival of the fittest."

Though this is the Law of Nature, which has moulded human history, social thinkers have opposed it on moral ground to respect the demands of conscience.

It has been said that life is what you make it. This may be stated as "the kernel of the principle of Natural Selection because it allows survival to only those species that have developed the ability to do so. Thus it appears to be a rule of Nature that most organisms produce more offspring (eggs, seeds or young individuals) than live to maturity. However, the numbers are kept fairly even by starvation, predation, disease,

accidents, etc. Within a population, individuals exhibit variations, which are likely to affect any character, structure or function at random. Some variations serve as better instruments for improved living in the struggle for existence than those that lack these characteristics. Thus to the future generations, heredity assures the resemblance between parents and offspring. By Natural Selection of heritable variation, successive generations will remain and even improve on the degree of adaptation achieved by their parents. Adaptation, thus, confers survival and reproductive value on their possessors."

"Mutation can interfere in this process but it is not the only factor that affects heredity at human level, many factors can be employed to affect the capacity and working of the hereditary characteristics, which can be highly detrimental to human values. For example, the Old Testament (Genesis 31: 10) tells the story of Jacob and Laban's sheep and goats on which Jacob induced visual impressions to work at the time of conception: as a result, the rams which leaped upon the cattle were "ringstraked, speckled and grisled."

The Prophet Muhammad of Arabia, following this Biblical experience, went a lot further, and used the human birth as a means of brainwashing babies with an auditory process known as Azaan. It consists of crying aloud the names of Allah and Muhammad in the ears of the baby; it serves to brainwash the infant, who during later years becomes addicted to the Islamic faith without ever questioning its validity. What is called "imprinting" is an extension of this Muhammadan device. At birth, goslings treat that person as their parent, who is first seen by them, and slavishly follow him or her wherever he or she goes.

The theory of evolution is without doubt the property of the Veda. In modern times, Chales Darwin showed that

evolution is a fact, which contradicts the Scriptural legends of creation. It is caused by Natural Selection and not by God, who is supposed to command a thing to be, and it becomes (Kun Faya Koon).

In modern times, the theory of evolution that was enunciated by the Veda, centuries earlier, has become the guiding principle of scientific thinking.

Philosophical cogitation is yet another honour that can be attributed to the Veda:

viii. Philosophy

Philosophy is investigation of the nature of being; it involves knowledge of the causes and laws of all things, and enquires into the underlying principles of things. Of course, it is a meditative activity, which admits speculation but is always guided by wisdom, reason and logic; blind faith and gossip make no part of it.

However, philosophy usually refers to metaphysics, which seeks to determine the real nature of things i.e., what a thing really is in terms of its meaning, structure and principles. Generally speaking, it implies where this world comes from, is it eternal? Has it a maker or creator? What is the purpose of life, and what happens after death? Possibly, the most important issue is the notion of substance i.e., what persists through change. Though it is obvious that the world is made of stuff, but is this stuff real or just apparent? Metaphysics is regarded as the "science" that seeks to establish whether the universe is a reality or an appearance.

The best-known philosopher in this field is Plato, who believed that it is only substantial, which really exists, but stands

in relation to other substances. Thus, Platonic view is that reality is genuine as opposed to deceptive, and the ultimate realities are precisely the things they are because the process of change does not effect them, and therefore, they are stable objects which can be known. From this, Plato constructed his Theory of Forms or Ideas. It is said that he had been influenced by a fifth century B.C. Greek philosopher called, Heracletius, who believed that the world of sensible things is in a state of constant flux. From this, Plato concluded that, as one thing changes into another, this world is not real but an illusion. Thus Forms (the archetypal models) were needed to provide stable objects for knowledge and demonstrate what is ultimately real. To him, the sensible things are mere objects of opinion and fall between what is and what is not; he acknowledges their existence in a roundabout way. Again, he advocated that besides Forms existed God, who fashioned the physical world on the model of the Forms, using space as his material.

It should be noted that in the Platonic philosophy, neither God nor souls are Forms. Plato is said to have borrowed his Theory of Ideas (Forms) from Socrates. This theory states that the sensible things are imperfect copies of the Perfect Ideas (i.e., the eternal models) on which things of this apparent world have been hypostatised. This theory holds that sensible objects i.e., the things that can be grasped by senses appear to exist because the eternal Forms or Ideas (realities) reflect themselves through the worldly objects temporarily. For example, a rose is beautiful because the Form Beauty has asserted itself through it, temporarily.

This Theory of Forms, which talks of two worlds i.e., the real and the apparent has proved itself to be the most influential. If I expand it further, it will become extremely disproportionate to this section of the discussion. In the interest of brevity, I may add that this theory has a striking resemblance with the Vedic

point of view, and may have been directly derived from the Veda. This opinion is substantiated by the fact that Plato had an ancestor whose name was Dropides, which appears to be a variant of the famous Indian name: "Dropide." However, instead of indulging in fantasies, I may explain the Vedic point of view:

According to the Veda, there is a God, but He is not the Creator: He is the Procreator, and the Controller:

> "He, the first origin of this creation, whether
> he formed it all or did not form it.
> Whose eye controls this world in highest
> heaven, he verily knows it, or perhaps
> he knows not." (RV. X: CXXIX. 7)

To the untrained mind, there is a bit of ambiguity here but it is removed in other verses:

> "He (Indra), of whom all this world
> is but a copy." (RV. II: XII. 9)

It clearly shows that Indra (God) is a reality but the universe is His copy. The copy of the real cannot be nothing; it must have all the qualities of the real but they are borrowed from the original. Still more important is the fact that a copy has no existence of its own; it represents the original, and therefore cannot be whimsical. This is the paradox, which makes the universe mystical.

The following verse appears to be the origin of the Platonic theory of Form:

> "In every figure, he hath been the model:
> this is his only form to look on.
> Indra moves multiform by his illusions."

(RV. VI: XLVII. 18)

Here it is clearly stated that Indra (God) has many Forms and it is these Forms that act as models of procreation. Since shape and size of everything is different, it creates a baffling multiety which act as illusions (to those who lack the wisdom to know the truth). Again, the illusive state is created by the shape of things, which are subject to the law of change.

ix. Cosmology

In astronomy, study of the physical structure of the universe is called cosmology. In philosophy, it appears as the branch of metaphysics that deals with the structure of the universe in terms of ultimate principles. However, I intend to refer to the Solar System only to keep the discussion brief, and relevant to the purpose of this book.

It is sad to know that, as in several other spheres, the Vedic priority has been ignored in this field, too. It is the Babylonian and the Greek thinkers who have been credited with the earliest speculation on cosmology. Copernicus, Kepler, Galileo and Sir Isaac Newton, however, should qualify as modern scientists in cosmology. Of course, the Veda is the oldest player in this field, and therefore, terms such as red shift, wavelength, relativity or space etc., cannot be expected in the text of the Veda, whose subject matter is not particularly cosmology.

This is obvious from the historical fact that the scientific study of astronomy in Islam started under the influence of an Indian work known as Siddhanta. It was brought to Baghdad in 771, and translated by Muhammad Ibn-Ibrahim al Fazari as Sindhind. This is the book that was used as the model by all later Arab scholars. Both Europe and China used the Arab

astronomical tables based on Sindhind, paving the way for later European scholars on the subject.

The Vedic observation of the solar system is really stunning:

> "Ruler (Varuna) whose bright far-seeing rays
> pervading all three earths, have filled the
> three superior realms of heaven.
> Firm is the seat of Varuna: over the
> Seven he rules as King." (RV. VIII: XLI. 9)

God Varuna is one of the two Law-Lords of the universe. The Cosmic Law, as already stated, is eternal, and therefore, cannot be applied at will by anybody. The Lord Varuna, who is himself bound by the Law Eternal, rules seven heavens according to the Law Eternal and is himself seated in the seventh heaven.

The Seven heavens are obviously the known major planets in order of increasing distance from the Sun such as Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. Of course, the number of these planets or heavens slightly varies but this difficulty can be easily overcome when we realise that Earth and Venus have been described as sister planets and thus, can be counted as one. Again, it is believed, Pluto, the outermost, may once have been a satellite of Neptune and escaped from its gravitorial control to count as a separate planet.

Again, there is overwhelming evidence to show that members of the Solar System had a common origin. This is what the famous Rgvedic hymn, Purusa (X: XC - 12, 13, 14, 15 and 16) confirms.

1. When we read the following along with the aforementioned facts, the Divine Beauty of the Vedas emerges miraculously:

"..
Therein is firmly stationed all the moving,
breathing universe.
Up, eastward, downward in the west,
it rolleth with countless elements....."

(AV. II: VIII. 6 - 7)

The universe is not stationary but breathes and keeps moving all the time.

2. "There are seven vital airs, seven downward breaths, seven different breaths."

(A.V. II: XV. 2)

a. "His fourth diffused breaths are those constellations when they surround the Sun on the day of New Moon, and that time of Full Moon."

(AV. II hymns XV and XVII)

Here the word "constellation" alludes to the greatness of the Vedas. What is a constellation?

It is grouping of stars. There are eighty-eight of them. These Vedic hymns testify to the marvellous vision of the rishi who could gaze through the physical mysteries of the universe.

b. The heavenly bodies as well as their illuminations are not stationary; they move, not slowly, but rapidly.

"The brilliant lights shinning in heaven together,

which through the world glide on with rapid motion." (AV. II: VII - I)

Also note the following.

c. "Portents on earth and in the air, and planets wandering in heaven. (7)

Gracious to us be trembling earth, gracious
The flaming meteor stroke! Gracious. (8)

Gracious be meteor-stricken constellation.....(9)"
(AV. II: IX - 7, 8, 9)

The Vedic knowledge of cosmology in terms of moving (trembling) earth, wandering planets, flaming meteor stroke and meteor-stricken constellations, is simply stunning.

x. Science and Technology

Ignorance of the Veda has added to obscurity of India and she has lost all the glory that the Vedic people had earned her in the distant past. When we browse through its pages, we find that the Industrial Revolution started in India, many centuries ago, and what took place in England and various parts of Europe, was a "reincarnation" of what had happened in India much earlier.

Instead of giving a detailed account of what I have just stated, I may refer to the following two items, usually treated as ingredients of Industrial Revolution, dependent on advancement of science and technology. I am, of course, referring to:

a. Cotton and
b. Iron.

a. The Rgveda refers to cotton and cloth-weaving as follows:

> "I know not either warp or woof. I know
> not the web they weave when moving
> to the contest ....." (RV. VI: 9 - 2)

Learned men have put their own interpretations on this stanza but to a commoner like me, it tells a different story, which lies dormant in the words: "warp, woof and weave." "Warp and woof" refer to the weaving process and mean "the threads stretched out lengthwise in a loom to be crossed by a woof."

These terms clearly show that in the ancient India were found handlooms, used for weaving cloth. How long ago was that?

Encyclopaedia Britannica (1971) volume 6, page 613, provides the following information:

" ..... as far back as 3000 B.C. through spun cotton yarns found in the ruins of Mohenj-Daro, a city in the Indus Valley (Northern India, now Pakistan). Cotton was mentioned in a Hindu Rgveda hymn 15 centuries before Christ and Herodotus (c. 450 B.C.) tells how the patient hands of women of India plucked lint from seed, carded it and spun yarn for weaving on their crude looms."

Since man is fashionable by nature, it is obvious, yarn was spun for making cloth to cover the body with a style; thus in addition to weaving, it involved knitting, lacemaking, braiding, etc., and would have been used in such products as upholstery, footwear linings and furnishing fabrics.

People of Northern India, especially, the Punjabis are colourful folks, who love ostentation, hues and tints, and such tasteful attitudes naturally lead to processes known as bleaching, dyeing, printing and a wide range of finishing processes of chemical and mechanical nature.

This is the reason that India, the original producer of cotton, also invented such processes that it became the top producer and merchant of cloth in the world. The printed calico of India, which became a sartorial obsession of the ancient world including Europe, testifies to this fact. The Indian workers showed great skill and ingenuity in devising the patterns that suited foreign tastes, though for home-consumption simpler designs were considered good enough. For export, gold tinselling was used as a speciality; printed calicoes were generally used for hangings, bedcovers and dresses. These were very popular in Europe, especially in England, which having failed to stand up to the Indian competition, passed the Calico Act (1721) to protect English textile manufacturers by forbidding calico imports from India.

It should be remembered that calico originated in Calicut, India. Calico fabrics are usually woven in the grey state i.e., in the natural colour of the raw cotton staple. Thus, to make it attractive, it requires processes such as bleaching, dyeing, etc.

History of cotton, its various manufactures and handlooms going back more than 3000 B.C. in India, show antiquity of the Indian civilisation, especially of the Veda, which is the source of this information.

b. Iron, an important ingredient of civilisation, was also first mined and processed in India. The Rgveda also speaks of it:

> "Victorious great is he (Indra) in manly battle
> shines, unstained with dust, his might
> as shines a mountain peak;
> wherewith the iron ore, fierce even
> against the strong, in rapture ....."
> (RV. I: 56. 3)

Here the "iron ore" alludes to Indra's thunderbolt made of Ayas, that is, iron or other metals.

Again:

> "..... he saw you, wild boars rushing about with
> tusks of iron." (RV. I: LXXXVIII. 5)

Also:

> "Horns made of gold hath he:
> his feet are iron ....." (RV. I: CLXIII. 9)

In fact, references to iron in the Rgveda are too numerous to be reproduced here. However, it ought to be mentioned that smelting of various metals was a regular occupation in the Vedic period of India. For example:

> "These Brahmanaspati produced with blast
> and smelting, like a smith ....." (RV. X: 72. 2)

There are several other quotations available to this effect, but I think that it is enough to show that iron manufacturing started in Inida. I may, therefore, proceed with the general discussion

Iron is a constituent of hundreds of mineral species; small amounts are found also in water, plants and blood. Erroneously, the metallurgy of iron is believed to have been started in Western Asia, but eventually the Vedic truth triumphed and it came to be realised that the iron was first mined and worked in India. Not only that, steel was also first manufactured in the said country but during the heyday of the Arabs when they were considered masters of the sword, it was called "Damascus Steel."

Alexander the Great had also used steel blades on his return journey from India. The defeated Indian King Porus, made him a gift of steel, weighing thirty pounds. Alexander was delighted to receive such a present, which was compatible with his own nature. Once, both East and West marvelled at the indestructable cutting edge of the "Islamic sword" owing to ignorance about its true origin. Though it had been invented in India, the Hindus, who had acquired the non-Vedic belief in ahimsa (non-violence), stopped making weapons but owing to commercial interest kept exporting cakes of the metal, which were forged by the Arab craftsmen into swords and daggers bearing a faint mottled pattern known as "Muhammad's ladder."

Despite all its efforts, the West failed to fathom for a long time the secret of Indian ingenuity of steel making. Michael Faraday of London's Royal Institution tried to discover the secret. Though he failed to achieve complete success, he came very close to inventing "stainless steel." This honour was reserved for a Frenchman, Jean Robert Breant, Inspector of assays at the Parisian mint. After no fewer than three hundred mind-raking experiments, he declared that the extraordinary hardness of the metal was produced by its high carbon content around one-and-a-half per cent. He was right, but he could not detect the correct method of working the metal. Whenever, the Western smiths heated "Damascus steel," it became brittle. Eventually, the secret

was unearthed by two Americans - Oleg Skirby and Jeffrey Wadsworth. They disovered that it should be worked at about 800 degrees centigrade. They also found that carbon is initially combined into coarse lumps of iron carbides. Repeated working at the right temperatures breaks it up to give an unusually even mix. This produces the characteristic surface markings, and is the source of hardness and strength.

It should be noted that, not only steel but also stainless steel is an Indian invention. Vikarmaditya in 389 A.D. erected a steel pillar at Delhi to commemorate his victories. The pillar has become a tourist attraction for being able to defy the combined forces of the sun, rain and wind: neither it rusts nor it corrodes! The technological feat that this pillar displays dates back to 1500 B.C. or even earlier.

To realise the significance of this Indian ingenuity in relation to antiquity when some great nations were still primitive, one must note what modern science has discovered about the physical properties of iron, which enable us to make steel and stainless steel.

Iron is tetramorphous. The delta form exists above 1400 degrees centigrade, at this temperature there is transition to gamma iron. The latter has a face-centred cubic lattice, which is weakly paramagnetic and stable down to 766 degrees centigrade. Where alpha iron is strongly paramagnetic indicating a definite change in electronic structure in going from beta iron to alpha iron. In the alpha form, iron is a soft ductile, grey-white metal of high tensile strength.

When we keep in mind the information necessary for steel making, we can easily estimate the intellectual calibre of the ancient Indian scientists, engineers and craftsmen.

The Aryans, as they emigrated from India, carried with them iron tools which helped to cut down the forests of various European countries and sowed the seeds of the Vedic Civilisation, which flourished under various guises until overpowered by Christianity. This fact is especially visible from histories of the Baltic lands.

xi. Prophethood

Now, I come to the point, which is most scintillating yet highly provocative. This is the result of ignorance that the Hindu priestly classes have preached against dissemination of the Vedic knowledge in a bid to protect their class-interests, defying the national requirement of survival with dignity.

I intend no offence to the non-Vedic people; I am doing so because I believe that one has the duty to speak the truth. Until I probed into the matter, I used to believe that what is called "Prophethood" is the tradition that is native to the Midddle East. Owing to the precedence of the Veda over the Middle Eastern Scriptures, and prevalence of the Vedic doctrines such as Triad, in the said lands before the advent of Judaism, Christianity and Islam, I have come to the conclusion that the doctrine of Prophethood has been borrowed by the Semitic seers from the Veda.

What is Prophethood?

This doctrine means that to convey His message to people, God appoints a Messenger, who speaks on His behalf and acts as directed by Him. This divine Messenger of God is also known as the Prophet, whose duty it is to carry God's messages and demonstrate His will through ceremonious acts.

The Vedic god Agni is the prototype of the Middle Eastern concept of Prophet:

> "The forehead of the sky, earth's centre,
> Agni became the Messenger of earth and heaven.
> Vaisvanara, the Deities produced thee, a
> God to be light unto the Arya."
>
> (RV. I: LIX. 2)

Who is Agni, bearing the epithet of Vaisvanara?

"He is the God of fire. In prominence, he is next to Indra only - the King of the Rgvedic Gods. His main feature is that he (Agni) is the Messenger and Mediator between earth and heaven, announcing to the Gods the hymns (divine praises) and conveying to them the oblations of their worshippers, inviting them with the sounds of his crackling flames and bringing them down to the place of sacrifice. He is also called Purohita or the chosen priest. Thus he is an invoking priest, a herald who calls the Gods to enjoy the offering. All riches are at his disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious whose oblations he carries to Gods."

From the above, it is obvious that Agni is the Conveyor of heavenly messages and the Mediator between heaven and earth i.e., it is Agni, the Messenger, who reveals the will of the Supreme God to all those who need to be guided and corrected.

This is also the main task of a Middle Eastern Prophet like Moses and Muhammad, who disclose the methods of worshipping God and arrange congregations of the faithful. Apparently, these Middle Eastern Prophets are the humble servants of God, but in practice, they are God's Superiors because one cannot secure salvation without believing in them, even if

one believes in God and acts righteously. It is these Prophets who mediate between God and people.

Here one can clearly see that the idea of Divine Messenger, variously known as An-Nabi, Mursil, Peghambar, etc., is of Vedic origin but applied with certain modifications to suit the convenience of those who claim to be God's Messengers. I may return to this theme later but what I have said should suffice for the time being.

However, I may add that the Vedic concept of Divine Messenger has been taken up by European nations as well, but with convenient modifications. Take for example, Greece, whose mythology has a striking resemblance with that of the Veda: the role of the Greek god, Apollo, who communicated to man (like the Islamic Garbiel) through prophets and oracles his knowledge of the future and the will of his father, Zeus (the Chief god) like Jesus Christ, who is also considered a Prophet of God.

xii. Mysticism

Almost everyone has heard of the term: "Mysticism" but there are not many people who realise that it is essentially a Vedic gift to mankind, and all other religions have adopted it from the Vedas without declaring it publicly for obvious reasons.

Mysitcism means an attempt to find the truth hidden behind the veil of the phenomenal world. What is it that makes this mysterious world tick, and how a seeker can discover and become a part of this mystery. Reader may read more about it in the next chapter.

The world has not acknowledged its debt of gratitude to India, but one cannot blame the world for this attitude because

people worship the rising sun only. Egypt was once a rising sun but now the Egyptians are looked down upon as people of the Third World. Similarly, Italians (Romans) ruled the world for nearly 2,000 years, but now these bravest of people, are counted as cowardly, craven and chicken-hearted.

Despite all the inferiority inflicted upon India, one can still see a glimpse of her superiority hidden behind the dark clouds of history. I may, therefore, in the next chapter, discuss briefly, The Vedic Contribution to the World Civilisation.

Chapter Three

The Veda in Foreign Lands

When we look into the Veda carefully, it becomes evident that, not only of India, it is the Scripture of the entire Aryan race. The influences of the Veda warble through the cacophonous pages of history, declaring with full flourish its legends, religious beliefs and cultural traditions.

Let us start with Egypt, known for its splendid civilisation. To understand the point that I am about to make, consider the following:

1. Egypt

In the beginning rose Hiranyagarbha,
born Only Lord of all created beings
He fixed and holdeth up this earth and
Heaven. What God shall we adore
With our oblation?
giver of vital breath, of power and
vigour, he whose commandments all the
Gods acknowledge:
The Lord of death, whose shade is life
immortal. What god shall we adore
with our oblation?
What time the mighty water came,
containing the universal germ, producing
Agni.
Thence sprang the god's one spirit into
being. What God shall we adore with
our oblation?

(RV. X: CXXI. - 1,2,3,7)

"Hiranyagarbha" means the golden germ (the golden egg). Here, it is shown as the source of all other powers and existences of the universe. Thus, it has been said to be the nearest approach to the later mystical conception of Brahma, the creator of the world.

Since gods have also come out of the primeval Golden Egg, the rsi who composed this hymn wonders which of them should we worship with our oblation. As it (the hymn) has been addressed to Ka, it means: "What God, other than Ka i.e., Prajapati, who became the procreator of the world, shall we worship?"

The legend of a shining or Golden Egg, which lay in a great waste of water, is also to be found in Egypt. The said great waste of water is referred to as Nu, whose power, acting on darkness, produced a great shining egg, called Ra.

This Ra was All-mighty and could assume any form. The secret of his power lay in his hidden name, and any name he uttered, came into being.

The resemblance between the Vedic Hiranyagarbha and the Egyptian Ra is really striking - both refer to a shining egg, connected with water, having godly procreative powers. Since the Vedic tradition is as buoyant today as ever, it must have travelled from India to Egypt. It is also noteworthy that in the Vedic tradition, the Egyptian Ra has also many names such as "Maker of Heaven and Earth," "Builder of the Mountains," etc.

II. Christianity

a. There is further evidence of the Vedic presence in the Egyptian traditions, which filtered into the Biblical legends

through Moses, who was the founder of Judaism, but a quirk of history, made him an Egyptian prince.

The fact that I am about to state is of major significance, and therefore, must be pursued with patience and an open mind:

> "Through his own strength Indra with bolt
> of thunder cut piece-meal Vrtra, drier
> up of waters.
> He let the floods go free, like cows imprisoned,
> for glory, with a heart inclined
> to bounty.
> The rivers played, through his impetuous
> splendour, since with his bolt, he
> compressed them on all sides.
> Using his might and favouring him who
> worshipped, he made a ford, victorious
> for Turviti." (RV. I: LX. I - II)

The two stanzas refer to the fight that took place between Lord Indra and the fiend called Vrtra, who had taken possession of all water sources, and was thus about to destroy life on earth. Turviti, a rsi, who worshipped the Lord Indra, was about to drown in the turbulent deep waters. As an act of bounty, Lord Indra, using his celestial powers, compressed stormy waters around Turviti to create a ford i.e., "a place where water may be crossed by wading."

This event is further stated in Rgveda. II: XII - 12:

> "Thou for Turviti heldest still the flowing
> floods, the river streams for Vayya easily
> to pass ....."

This stanza supplies more information on the subject i.e., Turviti also had his son, Vayya, with him. They both were about to be devoured by the flooded stream when the Lord Indra manipulated the tempest to create a ford or path for them to walk out safely.

Harnessing water, as seen above, is a Vedic legend, which travelled to Egypt as well:

*"Next morning, as the ship was passing through the Phaedrus River, its strong current threatened to carry them out of sight of land. But (goddess) Isis grew angry and placed a curse on the river, so that its stream dried up from that day."

In the Atharvaveda (volume 2), hymn XXXV: 11, we find satisfactory explanation of this legend:

> "Through his resplendent power
> still stood the river when with
> his bolt on every side he stayed them
> with lordly might favouring him
> who worshipped, he made a
> ford, Victorious for Turviti."

Explaining this stanza on page 295 of the Atharvaveda, Professor Ralph T. H. Griffith states: "The rivers: meaning here the waters of the earth. Turviti a hero, frequently mentioned in the Rgveda as having been protected and aided by the special intervention of Indra ..... Max Muller observes ("India, what can it teach us." Page 181). This is not very different from the Psalmist (LXXVIII. 13): "He divided the sea, and caused them to pass through, and he made the waters to stand as an heap."

* "A Book of Myths" edited by R. L. Green.

In fact, Psalm 78: 23 alludes to Exodus 14: 21, 22, which states:

> "And Moses stretched out his hand
> over the sea, and the Lord caused
> the sea to go back by a strong east wind all
> that night, and made the sea dry land
> and the waters were divided."

> "And the children of Israel went into
> the midst of the sea upon the dry
> ground: and the waters were a wall unto
> them on their right hand, and on their
> left."

The historical background of the event is, that, as the Jews under the leadership of Moses fled from Egypt and reached the Red Sea, Moses commanded the seawater to turn into a ford or a pathway so that the Jews could continue their journey to the Promised Land, safely.

This Vedic legend could not have travelled to Egypt unless the Aryan migrants had reached that country. There is yet another major Vedic episode, which has become a part of the Biblical narrative:

> "Fill me with splendour, Agni; give offspring
> and length of days; the Gods
> shall know me even as I am, and Indra
> with Rsis know."
>
> (RV. I: XXIII. 24)

According to Professor Ralph T. H. Griffith, this verse refers to "the legend whose full details are told in the Aitareyabrahmana. A king named Haricandra worships (the god) Varuna in order to obtain a son, promising to sacrifice to him his

first-born. A son is born named Rohita; but the king delays the sacrifice until Rohita grows up, when his father communicates to him his intended fate Rohita refuses submission, and spends several years in the forests away from home. There, at last, he meets with Ajigarta, a Rsi in great distress and persuades him to part with his second son Sunahsepa so that he can be offered, as a substitute to Varuna. Sunahsepa is about to be sacrificed, when, by the advice of Vishvamitra, one of the officiating priests, he appeals to the Gods, and is liberated."

(RV. Note 24, page 14)

A similar story though slightly different in detail, is told in the Bible. It may be termed as the tale of Abraham and Isaac. Abraham, at ninety-nine, is blessed by God with a son, Isaac, whom He wants to sacrifice for gaining His favour.

This Biblical story suffers variation as it reaches the Prophet Muhammad. It is Ishmael, who is offered for sacrifice, and not Isaac, because he becomes the Prophet's ancestor. Again, according to the Koran, Ishmael (Ismael) is quite keen for the pleasures of Allah, whereas Isaac does not seem to be so.

Abraham intended to use his son for a burnt offering. He had told Isaac about the sacrifice but without mentioning that it was he (Isaac) who was to be slaughtered. This fact is proven by the following verse:

> "And Isaac spake unto Abraham, his father and said .....
> 'but where is the lamb for a burnt offering.'" -
>
> (Genesis 22: 7)

Of course, the Vedic story is slightly different from the Biblical episode, which again differs from the Koranic tale: the Koran gives the impression that the intended victim was a little boy at the time of the sacrifice but, according to the Biblical

scholars, Isaac was about twenty-five years old because he was born in 1896 B.C. and the episode of sacrifice took place during 1871 B.C.

Triad i.e., representation of Reality or God in three forms is essentially a Vedic idea:

> "The bull who wears all shapes, the triple-breasted, three uddered, with a brood in many places.
> Ruleth majestic with his triple aspect, the Bull, the everlasting one's impregner."

(RV. 111: 56. 3)

Similarly:

> "I laud the seven-rayed, the triple-headed Agni, all-perfect in his Parents' bosom....."
>
> (RV. I: CXLVI. I)

In a nutshell, divinity has three aspects. This is why we find the One Reality in three Vedic forms such as Indra-Agni-Brahaspati. The three Hindu Gods Visnu, Brahma and Siva are an extension of the same doctrine. As discussed in the first chapter of this book, the principle Triad was also rife in the Egyptian and Roman cultures. However, the principle of the Vedic Triad has been more evident in the Christian world where it is known as the Trinity, meaning God the Father, God the Son, and God the Holy Spirit. It does not mean that there are three Gods. To the Christians, it is a form of monotheism, and therefore three aspects of one God.

This is indicative of the Vedic influence, though this fact is not openly acknowledged. However, the Vedic effects are more pronounced in the legal and cultural fields of other nations.

Law of Widow's Marriage

Let us first take what may be termed as the "Law of Widow's Marriage." The Rgveda says:

> "Where are ye, Asvins, in the evening,
> Where at morn? Where is your halting place,
> Where rest ye for the night?
> Who brings you homeward, as the widow
> bedward draws her husband's brother,
> as the bride attracts the groom?"
>
> (RV. X: XL .2)

What does this Vedic Law mean? Its explanation is to be found in Mana: Adharmashastra, but it is also annotated by the Bible in Deuteronomy, 25. 5:

> "If brethren dwell together, and one
> of them die, and have no child, the wife
> of the dead shall not marry without unto
> a stranger: her husband's brother shall go
> unto her, and take her to him to wife, and
> perform the duty of an husband's brother
> unto her."

The meaning of these verses become clearer when we look at them in the context of the English history in relation to Christendom. Of course, Reformation was started by a German monk, called Martin Luther, but Henry VIII, the King of England, also played a prominent part in this reformative religious movement, which eventually reshaped the world civilisation. It may not be an exaggeration to say that the driving force of the English contribution proved to be this Vedic Law, which somehow became a part of the Biblical doctrine.

How did this all happen?

To explain this enigma. I may refer to King Henry VIII of England's unusual aggregate of vices and virtues. He had been forced by his father to marry the young widow of his brother, Arthur, who died childless, and lived in the same house (palace) as did the rest of the family, and was thus obliged to marry his brother's widow, namely Catherine of Aragon, the daughter of Ferdinand and Isabella of Spain. She had brought a dowry of 200,000 ducats (about five million American dollars). It was a huge sum five hundred years ago. Again, Spain ranked as the most powerful country of Europe and thus, it counted as an act of diplomatic wisdom to have good relations with such a mighty land as Spain. Though politically it was desirable to arrange a marriage between Henry (VIII) of England and Catherine, romantically, it was not. It is because Henry was an amorous man, driven by flippancy of flesh, frivolity of female manners and felicitous approach of pretty women. Catherine was not only six years older than Henry but also lacked the physical charms that make a woman delightful, delectable and devastating. However, the legal force of the said Biblical verse took its toll, and Henry had to marry Catherine.

Henry, of course, performed his conjugal duties well, and Catherine, seven months after her marriage to him, produced in 1510 a child, which died at birth. A year later, she gave birth to a son but in a few weeks, the infant died. A second and third son, who followed in quick succession, also met the same fate. It is then, that another Biblical verse flashed onto the mind of Henry:

> "And if a man shall take his brother's
> wife. It is an unclean thing: he hath
> uncovered his brother's nakedness; they
> shall be childless." (Leviticus 20: 21)

It is then that Henry decided to divorce Catherine. It was perhaps not just the lust that dictated such a course of action, but also his fervent desire to perpetuate his line of monarchy.

Out of his many amorous pursuits, the story of Anne Boleyn deserves mention because it shows how infatuous Henry could be in a fit of love. Though Pope Clement had rebuked Henry VIII for having an adulterous relationship with Anne and exhorted him to dismiss her and remain with Catherine until a decision was given on his application for annulment of marriage, he ignored the Papal behest.

This disobedience was not for lack of faith in Christian values but due to his helplessness that the bug of love had created in his heart. He was being mercilessly tossed about by the waves of emotions. This is well demonstrated by his missive (love letter) to Anne. In modern English, it reads as follows:

"My own Sweetheart, this is to inform you of the great loneliness that I find here since your departing; I ensure you, I think the time longer since your departing now last than I was wont to do a whole fortnight; I think your kindness and my fervence of love causes it .....but now that I am coming toward you, I think my pains by half released ..... in wishing myself in my Sweetheart's arms whose pretty Duckys (bosoms) I trust shortly to kiss."

Prompted by Henry, Cranmer, the Archbishop of Canterbury on May 23, 1532, severed the ecclesiastical connection that England had with Rome for centuries, and declared the King's marriage with Catherine unlawful. On May 28, he pronounced Anne as Henry's legal wife. In retaliation, Pope Clement declared the new marriage null and void and its future offspring illegitimate; he excommunicated the King, Henry

VIII, on July 11, 1533. When on September 7, Elizabeth was born, the Spanish ambassador said that the King's mistress (Anne) had given birth to a bastard.

This "bastard" proved to be the best of queens that any country could wish for. It is Henry and Elizabeth, whose anti-Papal efforts accelerated the pace of Reformation in Europe, whose legal roots go back into the Veda.

There is yet another Vedic Law which somehow, became part of the Biblical Legal code. I may call it:

The Law of Witches

A witch is someone who practises witchcraft. It is synonymous with sorcery. Though a male practitioner of witchcraft may be termed as "warlock," ordinarily, both male and female practitioners are called "witch." It is said that a witch is equipped with supernatural means for evil and harmful ends. In practice, sorcery and witchcraft are indistinguishable for having the same satanic goals and sordid means of realising them. Therefore, I may not explain the so-called differences between the two. In ancient times, they meant one and the same thing, and thus in the last analysis, differentiation between the two is spurious.

It is believed that sorcery or witchcraft is a destructive magic. Thus, it is antisocial and illegitimate, and its practitioner should be punished severely. In Europe witches were thought of as thin and gaunt but in the Central African countries, they were believed to be fat for eating human flesh and their eyes were likely to be bloodshot as they pursued evil practices during sleeping hours though they might be unaware of their evil deeds when they were awake. The sorceresses are considered malicious people, who harm individuals and subvert the society

for evil gains. In Europe, there raged the craze of witch-hunting from the mid-15th to the mid-18th century, making Christendom the most horrible society where the old ugly women could be easily proved as witches and executed mercilessly on false evidence.

The scepticism which rose to become witch-hunting was maintained by such Christian divines as St. Boniface and St. Agobard. They did not devise this scheme themselves but drew their inspiration from the Bible itself:

> "Thou shalt not suffer a witch to live."
>
> (Exodus 22: 18)

Again:

> "But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."
>
> (Revelation 21: 8)

This Biblical verse places the sorcerers (witches) among the top evildoers. This is why in 1484 two Dominican friars, namely Heinrich Kraemer and Johann Sprenger, induced Pope Innocent VIII to issue a bull authorising them to wipe out witchcraft in Germany. Eventually, witch-hunting became a craze, which raged in Europe for three centuries, entailing death of millions of innocent people charged with the crime of sorcery.

The origin of the Biblical sorcery, which became a rage of the Christian culture of Europe, lies in the Veda. The hymn CXXXIII of Book One of the Rgveda, addressed to Indra, says:

> With sacrifice, I purge both earth and
> heaven: I burn up great she-fiends (witches)

who serve not Indra,
where throttled by thy hand the foes
were slaughtered, and in the pit of
death lay pierced and mangled.

O thou who castest forth the stone
crushing the sorceresses' daring heads,
Break them with thy wide-spreading foot.

Do thou, O Maghavan beat of these
Sorceresses' daring strength
Cast them within the narrow pit, within
the deep and narrow pit.

There are several other Vedic verses on the subject but I think that the above quoted hymn should suffice to prove that the Veda strongly condemns witches and suggests severe punishment for their extirpation.

From the above discussion, it is easy to gauge the influence of the Vedic culture on the European way of life, though it is customarily ascribed to Christianity. If this is not enough to prove what I am claiming to be the truth, I may draw attention of the reader to the following:

Wergild and Ordeal

Traces of the Vedic Law are to be found in the ancient customs of different Aryan countries, which allude to the common origin of their inhabitants. I may state some of them briefly:

a. Wergild was a part of the ancient German Law. It has been mentioned in the Rgveda:

"And yet full many a one, unprised, mean,
niggard, is entitled man:
Only in wergild is he such." (RV. 5: 61. 8)

This verse implies that a mean, niggardly person ordinarily, cannot expect any reward or bounty but as a compensation for the manslaughter, even such a person is entitled to receive, or pay to those whom he has wronged.

In Germany, a part of wergild was payable to the king or the Lord. It was not a flat rate of payment but was determined according to one's status in the society. Again, a woman's wergild might be twice the sum payable for a man. Clergy also had their own rate of wergild, yet it could depend upon the class into which he might have been born. It alludes to a mild form of Caste System (wrongly) associated with the Veda.

There were also other fines related to the wergild, which were found among the Anglo-Saxons and early franks; BOT, for example, was a type of compensation for damage done to others. It was also payable for maintaining allowances for the repair of houses and tools of those who lived on an estate. Yet another form of wergild was known as "wite." It was a fine that criminals had to pay the king as atonement for their misdeeds.

This legal custom continued on the European Continent until the 11th century when it was taken over by easier and more effective penal methods.

b. "Ordeal" is a trial or judgement of the truth of some claim or accusation by various means based on the belief that the outcome will reflect the judgement of supernatural powers and that these powers will ensure the triumph of right. Ordeal was a tough test; its purpose was not to inflict

punishment, though the process of testing could be excruciating.

An ordeal was usually conducted by fire, water or a combat. "The ordeal of the lier in Medieval Europe was based on the belief that a sympathetic action of the blood causes it to flow at the touch or the nearness of the murderer."

Ordeal is also an old Vedic method of trial and justice. The Aryans, as they migrated from the Punjab, took it with them to their new lands of settlement:

"May this my praise preserve Ucathya's
offspring: let not these twains who fly
with wings exhaust me.
Let not the wood ten times up-piled
consume me, when fixed for you it bites
the ground it stands on.

The most maternal streams, wherein the
Dasas cast me securely bound, have not
devoured me:
When Traitana would cleave my head
asunder, the Dasa wounded his own
breast and shoulders.

Dirghatamas the son of Mamata hath
come to length of days in the tenth age
of humankind.
He is the Brahman of the waters as they
strive to reach their end aim: their
charioteer is he." (RV. 1: 158)

This is the story of Dirghatamas who had been subjected to the ordeals of fire, water and single combat with a man called

Traitana, and was preserved in all three by Asvins, the Twin Heralds of Dawn.

Possibly, India is the country where the custom of ordeal originated. In the Hindu codes, a wife passed through fire to prove her fidelity to a jealous husband; traces of burning would be proof of guilt.

Sita meaning "furrow" was the consort of Rama, the Hindu God. She had been carried away to Lanka (Ceylon) by Ravana but managed to keep herself chaste by concentrating her heart on Rama throughout her long imprisonment. On her return, she asserted her purity, and proved it by voluntarily going through an ordeal by fire. This heroin of the Indian culture is often depicted in miniature paintings of the Ramayana, and her images in bronze are among the finest achievements of South Indian arts.

In addition to ordeal by fire, ordeals by water, single combat are also known to the Indian history, which eventually found their ways to all those lands where the Aryans settled.

c. People usually wonder about the origin of the Common Law of England. When we look into the Laws of Manu, which chiefly originate from the Vedas, we find that it is rooted in the Aryan traditions of India. This is not wishful thinking but a fact borne out by the Manusmriti.

"Women should stand witness for women, and twice-born (high caste) men for twice-born men who are like them - men born of the lowest castes, for men of the lowest castes." (Ch: 8. 68)

It means trial of like by like, that is, people of a certain class can be tried by members of the same class only. During the 14th century, the English Parliament frequently resorted to this principle known as "trial by the peers." It meant that the Lords must be tried by the Lords, commoners by the commoners and the clergy by the clergy. During the reign of Richard II (1377-99), the Lords used this doctrine effectively to impeach their Fellow-Lords, eventually causing the downfall of their monarch.

The Vedas and Fine Arts

As far as I know the Veda is the only Scripture that lays emphasis on arts. It says:

> "..... Now drink thou with the wealth bestowing
> Rhbus, whom for their skill thou madest
> friends, O Indra.
> Ye, whom your artistic skill hath raised to
> Godhead have set you down above
> In heaven like falcons .... You have
> become immortal." (RV. 4: 35. 7-8)

To understand these verses, one must realise that there are three deities of mid air; Rbhu is the eldest of them. They possessed artistic skills, which endeared them to the Lord Indra who raised them to the status of Godhead, considering their artistic skills, and thus bestowed upon them immortality.

This expresses the significance of art, but what is art? It has been described as something, which is not natural but an artefact, brought about by a person's creative ingenuity. Thus, beauty of the setting sun is not an example of art, but its delineation on canvas is an example of art. If the portrait represents the condition of the setting sun accurately and

impressively with proportionate regard to its details, it is beautiful, and study of the beautiful is called "aesthetics." And it is a characteristic of beauty that it pleases. The portrait of a person being swallowed by a python may look frightening and ugly to an ordinary person but it is beautiful to a connosieur of arts, if it expresses the horror in its true proportion.

Beauty partially lies in the eyes of the beholder (according to his power of appreciation) and partially lies in the object, whose proportionate build and hues stir the imagination of the beholder. Thus Reality is what it looks or feels according to one's own judgement or conviction. This is why Christ is the Saviour to a Christian and Muhammad is to a Muslim.

Ordinarily, art is appreciation of representation; it is emotional understanding leading to closer evaluation in search of Reality. It is only beautiful because it makes the ugly, good-looking through artistic representation, which aims at perfection. The colour itself may look dreadful but its perfect drawing is beautiful. Again a damsel, no matter how beautiful, is not a piece of art for being the work of Nature but as a bride she may be so because of the human workmanship that has gone into making her a bride.

This tendency is fully exhibited by the Veda, which advises the unwidowed women to decorate themselves so that woman, who is the beauty of nature, should also become a model of beauty through various devices of beautification such as make-up, hair-do, sartorial elegance, etc. It is to promote desire, which is the fountain of love, that serves as the basis of all fine arts such as music, dance, drama, poetry, painting, sculpture; they require emotional drive and aesthetic sense. In fact, without desire humans are no better than lifeless artefacts.

Not only fervour and vibration of life spring from Desire, all fine arts are its lively representations. The Veda has stated this fact beautifully:

> "Thereafter rose Desire in the beginning
> Desire, the primal seed and germ of
> Spirit.
> ...." (RV. X: CXXIX. 4)

This stanza is a part of the hymn of creation, which states that as the world was shaping itself, "Desire, the Primal seed" and "Germ of Spirit" i.e., the basis of individual psyche came into being. In the Atharvaveda, Desire has been personified as Lord Kama, the God of Love and has been referred to as the Impeller (AV. I: 25 - 1). Whenever, he makes someone fall in love, he "shoots forth" an arrow of love and "pierce thee in the heart." However, lewdness is not love because Kama appears as Agni-Kama. Lord Agni, the "maidens' lover" is the protector of damsels and dedicated to tying lovers into nuptial knots.

Kama, the Cosmic Desire or the Creative impulse is also called the first-born of the primeval chaos. It is he who as "desire to flourish and achieve" makes all later creation possible.

As personification of Desire, Lord Kama has been depicted as a pretty youth, attended by heavenly nymphs. When in action, he shoots love-arousing flower arrows, using sugar cane as a bow, and a row of bees as his bowstring. Kama's love is representative of the profoundest emotion of love, not known to lechers, suffering from pangs of lust. "The Sanskrit term Kama also refers to one of the proper pursuits of man in his role as a householder." Thus love seeks innocent pleasures capable of effulgence through fine arts.

It should be noted that while Europeans rejoice in reading Kamasutra written by the Indian sage Vatsyayana, they forget that Eros of Greece and Cupid of Rome, who lend grace to the European arts, are carbon copies of the Indian Kama.

In the Greek religion, Kama, the god of love, appears in the Theogony of Hesoid (fl. 800 B.C.) as Eros, who was a primeval god, son of Chaos as Desire. Kama is described in the hymn of Creation as mentioned before. However, a later Greek tradition referred to him as son of Aphrodite, goddess of sexual love and beauty.

The same Kama known as Eros enters Plato's philosophy as the impelling attraction to the realm of universal Ideas or Forms. Freud also makes him the hero of modern psychology through his notion of libido as the dominating force in human thought and action.

Erotic poetry of the Indian and Iranian Sufis (mystics), supposed to be indebted to the Koran is, in fact, laden with the Vedic debt, though mistakenly conceived as of Greek origin.

Cupid of Rome is another version of the Indian Kama, and thus serves as the foundation of the marvellous works of arts that Rome and the Christendom were to produce.

The Veda is the true patron of fine arts. This is the only Scripture that declares that artistic ability raises man to the status of Godhead. In fact, with a view to inspiring artistic virtues, the Veda mentions a number of goddesses who act as Patronesses of arts:

> "Ila, Sarasvati, Mahi, three Goddesses
> who bring delight....." (RV. I: 13. 9)

Again,

> "May the House-Friends, the cunning handed artists, may the steer wives .....
> And may the air ones honour and befriend us, Sarasvati, Brhaddva and Raka."
> (RV. V: XLII. 12)

It is the same Vedic goddesses who under various guises became the Greek patron goddesses of arts to inspire the European lands with artistic virtues. Artistic functions of the Greek goddesses known as Graces, vouch for this truth.

In fact, artistic virtues are ingredients of the Vedic culture. No wonder, dance and music have become parts of the Hindu temples. It is because the Veda declares:

> "O, Indra, Dancer, Much-invoked! As thy great power is unsurpassed.
> So be thy bounty to the worshipper unchecked ....." (RV. VIII: 24. 9)

Since God is himself a dancer, his artistic virtue ought to be copied. Similarly, the art of music is highly honoured:

> "Now loudly let the viol sound, the lute send out its voice with might
> shrill be the music of the string. To Indra is the hymn up raised."
> (RV. VIII: 58. 9)

iv. Science

I have already discussed several points about the scientific advance of the Vedas, but the nature of the discussion

persuades me to touch the same subject again, to demonstrate the Vedic significance in this field:

a. Beginning of the World

It is universally accepted now that the world in the beginning was chaotic. The Veda is the first to launch this point of view:

2. "Death was not then, nor was there aught
immortal: no sign was there, the day's
and night's divider.
That One thing breathless, breathed by
its own nature, apart from it was
nothing whatsoever.

3. Darkness there was; at first concealed in
darkness this All was indiscriminated
Chaos.
All that existed then was void and formless;
by that great power of heat was born that unit.

4. Thereafter rose Desire in the beginning,
Desire, the Primal Seed and Germ of Spirit
Sages who searched with their heart's
thought discovered the existents' kinship
in the non-existent." (RV. X: 129. 2. 4)

It is a remarkable observation of the ṛsi who composed this immortal hymn, packed with wisdom, which is freak, fathomless and fantastic. Scientific discoveries have established the fact that in the beginning there was nothing but chaos, which has been shaped into the universe by the process of heat, and the existent is related to the non-existent.

b. Creation From Water

The following stanza describes the process of creation from water. This point of view is fully supported by scientific investigation. The Veda says:

> "Well knoweth Savitar, O Child of Waters,
> Where ocean, firmly fixt, overflowed its
> limit.
> Then sprang the world, from that uprose
> the region, then heaven spread out
> and the wide earth expanded."
>
> (RV. X: CXLIX. 2)

That earth has risen from waters is the Vedic point of view, and has been adopted by both the Bible and the Koran. This theory has also been ascribed to some Greek thinkers. For example, Thales holds that "water is the building block of everything."

Anaximenes of Miletus (fl. 545 B.C.) believed "in degree of condensation of moisture that corresponded to the diversities of various types of matter. However, he thought that the earth is flat and is buoyed up by the air beneath it."

Of course, the Greek thinkers have rendered great services to science but the scientific theories advanced by the Vedas have no parallel. The Atharavaveda has restated the Rgvedic idea:

6. "The deathless waters born in law, receiving,
protected all the germ in the beginning,
Waters divine who had the God above them.

8. In the beginning, generating offspring, the

waters brought an embryo into being.
(Hiranyagarbha)
And even as it sprang to life it had
a covering of gold."

(AV. 1 Book 4, hymn 2: 6 and 8)

The hymn stresses that water underwent action according to Rta, the natural order. Thus the deathless waters were "Born-in-Law." When we read these stanzas with the stanzas of the Rgveda, the meaning of the Biblical description Genesis 1: 2 and 3 becomes clear: "the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Almost all Scriptures have benefited from the Vedic interpretation but the Vedic eminence has remained unacknowledged.

v. Astronomy

To understand the Vedic pre-eminence in the field of astronomy, one should realise that the world hardly knew anything about the nature of stars and planets until a few centuries ago. Galileo, the famous Italian mathematician, astronomer and physicist, born at Pisa on February 5, 1564, was one of the earlier men who made considerable advances in this field. Quite primitive was the attitude of the Christian Church; it dictated the Western mind at that time. Its standing practice was to interpret Scripture allegorically whenever it came into conflict with the scientific truth. It frightened intelligentsia with the patristic authority and warning of flaming hell. Those who enjoyed enforcing the Papal powers, could not bear the sight of scientific investigation, which threatened the clerical authority without any regard to the state of knowledge and mental accomplishment of ordinary people. Galileo begged the Church

Fathers to open the way for change. He did get permission from the Pope to write about the Ptolemic and Copernican systems of the world but not to oppose them openly. It was the Papal law that man cannot be presumed to know how the world is really made because man's guesses cannot fathom the reality.

Until then the astronomers harboured strange ideas about the world. Earth was held to be stationary, and planetary bodies were supposed to be revolving about it; major stars were motionless and hung in the skies as luminaries. Of course, the intellectual giants like Galileo, who revolutionised astraphysics, could not reject findings of the Vedas announced centuries earlier. See the truth for yourself:

> "Therein is firmly all the moving
> breathing universe,
> up eastward downward in the west,
> it rolleth, with countless
> elements, one wheeled, single-fellied."
>
> (AV. II: VIII. 6. 7)

The Vedas speak of constellations, and not just of individual stars and planets:

> "The constellations pass away, like thieves,
> together with their beams
> Before the all-beholding sun."
>
> (AV. II: XLVI. 14)

It is amazing that the Vedic rsis knew in the beginning of civilisation what the modern scientists found out only four centuries ago:

> "When they (planets) surround the Sun on the day of the New Moon and the time of Full Moon."
>
> (AV. II: XVII.)

To complete this discussion, I should draw reader's attention to the following:

7. "Portents on earth and in the air, and planets wandering (comets) in heaven.

8. Gracious to us be trembling earth, gracious The flaming meteor stroke.

9. Gracious be meteor-stricken constellation ....."

(AV. II: 9. 7 - 9)

vi. The Vedic Medicine

Though I admire the Greek skills in medicine, I find it hard to believe that they excelled India in medicine and surgery. Ayurvedic medicinal innovtion has priority over the Greek mastery in this field. The late Professor T. H. Griffith's opinion on the subject that he has expressed in the preface to his translation of the Atharvaveda - I, is very revealing. He says:

"Before the birth of Islam, Arabs had developed their contacts with India. Buddhist monks had already propagated the teachings of Buddha among the Arabs. History has recorded that there was a medical institution in Senna of Southern Arabia. Dr. Lassen, a German scholar, has proved the fact that Harith-bin-Kaladah was the director of this institution, who had received the education in India. With the conquest of Sindh, the doors of India were open to the people of Arabia. There was a regular communication between these two parts of the world. At the time of Harun-Al-Rashid, Buddhist monks had occupied the highest position in his court. There were Indian Vaidyas enjoying fame for their expert knowledge of medicine. There was one Saleh-bin-Bhela, sonof Bhela, teacher, who had

successfully cured one Ebrahim, a relative of Harun, who had been declared dead by the Greek physician Gabriel."

"Among Sanskrit classics on medicine translated into Arabic were Caraka, S
usruta, Astangahridaya, Madllavanldana1* etc. A Hindu lady, Rusa, was an author of a booklet on the diseases of women. Arabic medicine was considered authoritative for Europe. Arabs were thus retailers of Indian medical lore for Europea n*2 countries.

....

1* The effect of Hindu Medical Science upon the Arabs after about 700 A.D. was considerable, for the Khalifs of Baghdad caused several books on the subject to be translated. The works of Caraka and Susruta probably not later than the 4 century A.D. were rendered into Arabic at the close of the eighth century, and are quoted as authority by the celebrated Arabic physician al-Razi, who died in 932 A.D. Arabic medicine in its true sense became the chief authority, down to the seventeenth century, of European physicians. By the latter Indian medical authors must have been thought highly of, for Caraka is repeatedly mentioned in the Latin translations of the Arabic writers Ibn Sina, Al Razi and Ibn Sarafyuhn. In modern days, European surgery has borrowed the operation of rhinoplasty or formation of artificial noses, from India when Englishmen became acquainted with the art in the last century (Macdonell's History of Sanskrit literature Pages 426 and 427)."

....

2* The University of Nalinda was not confined to Buddhism alone. The Brahminical subjects were also taught. For example, the sacred and secular of the Vedas and the Atharavaveda, Sabdavidya (grammar and philosophy), Cikitsavidya (medicine) Sankhya, Nyaya Yoga-Sastra under Chancellor Silabhadra - the highest authority on the subject. Nalanda was the ideal university, which provided full freedom in learning and kept its doors open to all shades of thinking, and not a sectarian denominational school." (Mukerji's Harsha p. 132)

"The travel accounts of I-tzing (700) who visited India, indicate that Buddhism showed partiality for the study of medicine. Among celebrated authorities in this field were Nagarjuna and Vagbhatta. These holy men have left indelible impact on various countries where their work thrives on customs, myths, traditions, scriptures, architecture and literature like the immortal splendour that often shines between the lines of a great poem."

"Recently some revealing facts have been unfolded by the excavations in Boghazkoi in Iraq, known as Mesapotamia in ancient times, which dealt with the treaties between the king of the Hittites and the king of Mitani at the inception of 14th century B.C. The gods of both kingdoms were invoked as guardian of the treaties. It included the names of Mitra, Viruna, Indra, Asvini Kumara, Dasra and Nasatyau. There is a reference to Asvini Kumara's myth that they taught Ayurveda to Indra. He disseminated to Brguiatri, Vasisth, Kasyapa and Agastya.

"The history of certain words also supports the thesis that Ayurveda was very popular in the neighbouring countries like Gandhara, Central Asia, Iran and Burma, etc. The Sanskrit words Bhisak and Bhesafa are the same though phonetically changed into Bijisk and Beshaj in Pahalvi, the language of Persia. The same words migrated to Armenia and are known as Bhijisk and Bheshaj respectively. Dr. Baden is of the view that many words of the excavated antiquities in Sumeria are from Sanskrit. For instance, Bhrgu, Bhragava, Garga and Janaka are changed into Vrigu, Vargava, Gurgu and Hanaka respectively."

"As already referred to, the disciples of Lord Buddha preached their dhamma in countries like Egypt, Mesopotamia and Assyria. First, they tended the weak and the sick. Such monks residing in Egypt were known as therapeuts. This word was adopted as a term, therapeutics in the West."

"Recent searches have also demonstrated the fact that about 250 texts of Ayurveda have been found in Bali - an Indonesian Island.

The Medical system of Tibet is drawn from Ayurveda. It migrated to Mongolia and North-Eastern Siberia. The Kumbum Monastery of Sinkiang was the leading centre for the propagation of Ayurveda. The students from Tibet, Mongolia and around the Volga river were drawn to this dynamic place of medical education."

"It is most astonishing that the sage, Ghora Angirasa, who was dreadful and used terrible spells for the destruction of enemies became an exponent of healing art. He was the teacher of Krsna, the greatest incarnation of Hinduism. The sage taught him to recite the following three Mantras at the time of final departure from this world:

i. Thou art indestructable.
ii. Thou art unshakable.
iii. Thou art the subtlemost essence of life."

"In short, the word "therapy" speaks of Hindu ethos. Buddhists are called in Pali 'Thera' drawn from the Sanskrit word 'Sthavira.' If ideas are great forces, infinite, too, is the power of personality. A union of two always makes history. 'Therapy' is a shining example of this principle. Buddhist monks practised the art of healing. In Greece, the same word of India was accepted in their language called "therapeutic" and today it is used in compound with other words."

"These Buddhist Bhikhus no doubt resurrected the ideals of the sages of the Atharavaveda, who proclaimed values of non-violence, love and friendship through their sublimest prayers ....."

vii. Surgery

It is no secret that surgery has always been part of the medical curing process. Looking at the following verse, one feels obliged to think that the Ayurvedic medicine has precedence over Greek medicine, but this fact has been concealed deliberately or by some quirk of history:

15. "When in the time of night, in Khela's
battle, a leg was severed like a wild
bird's pinion.
Straight ye (Asvins) gave Vispala a leg
of iron that she might move
what time the conflict opened.

16. His father robbed Rjrasva of his eye-
sight who for the she-wolf slew a
hundred wethers.
Ye gave him eyes, Nasatyas,
Wonder-workers, physicians that he
Saw with sight uninjured."

(RV. I: CXVI. 15 - 16)

In the above two stanzas, it is clearly stated that when in (Prince) Khela's battle, Vispala's leg was "severed like a wild bird's pinion," it was replaced with an iron leg to restore the sufferer's mobility. Similarly when Rjrasva lost his eyesight, it was restored. Both these incidents required surgical operations.

Is it a wishful statement?

No, it is not because, it is supported by historical evidence which shows that India possessed rare surgical skills when they were unknown elsewhere including Greece:

According to Will Durant, the famous American historian, the records of Hindu medicine begin with the Atharva-veda, which means several centuries before the advent of Christ. Sushruta, a great Hindu physician existed during the fifth century B.C. He was professor of medicine in the University of Benares (India). He enumerated 1,120 diseases and stated their methods of detection, described the circulation of the blood, and prescribed mercury as a cure for the ruinous disease known as syphilis. His contributions to anatomy and physiology are praiseworthy.

Advanced surgical skills of the Indian surgeons can be gauged by Sushruta's description of the 121 surgical instruments, which are still used by the medical profession in modern times as lancets, sounds, forceps, catheters and rectal and vaginal speculums. Dissection of dead bodies was permitted to train surgeons. Skin grafting and rhinoplasty also owe their origin to India. Limbs were amputated; haemorrhoids and fistulas were also removed. Antiseptic techniques for surgery i.e., sterilising wounds by various methods were well known. It was customary to induce insensibility to pain by liquors. Besides, injections were known in India as far back as 550 A.D. whereas Europe hardly knew anything about them until the dawn of the 18th century.

(Based on: The story of Civilisation:
Our Oriental Heritage Volume 11, pages 531-532)

The purpose of this discussion is to demonstrate that the Aryans were not blood-thirsty barbarians but the holders and practitioners of the Vedas which are indicative of a very high degree of civilisation. As the Aryans settled in exotic lands, they took with them their Vedic culture which has today triumphed as the Aryan (Western) Civilisation.

I think that I have said enough to make the point. However, there are more facts whose mention is likely to help the case even further. Therefore, I may describe them very briefly under the following headings

viii. Miscellaneous

a. Greece

We are told that it is the mythology and traditions of Greece that have enriched the European arts and literature. When we examine this assertion, we find that the Vedic mythology qualifies as the mother of the Greek mythology. Here are some examples:

1. Dyaus: In the Veda, "progenitor of the Gods is called Dyaus, Dyauspitar, the names identical in origin with Zeus, or Zeus pater, and Jupiter, or Diespitar, the appellations given to the Supreme Gods of Greece and Rome. In this place, Sayana identifies Dyaus with Indra, who seems, in later times, to have succeeded to the functions assigned to the former God."

(Professor T. H. Griffith's footnote to the Rgvedic stanza noted below).

> "Sing forth to Lofty Dyaus a strength-
> bestowing song, the Bold, whose resolute
> mind hath independent sway.
> High glory both the Asura, compact of
> strength drawn as by two Bay steeds:
> a Bull, a car is he." (RV. 1: 54. 3)

2. Usas: The Greek goddess of dawn is frequently mentioned in the Rgveda:

"What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom radiant dost thou go?"
(RV. I: 30 - 20)

3. Tvastar, the Vedic Artificer of gods is known as Hephaistos or Vulcan in Rome and Greece. Being the divine artisan, he is the most skilful of workmen, versed in all wonderful contrivances:

"Tvaster I call, the earliest born, the wearer of all forms at will:
May he be ours and ours alone."
(RV. I: 13. 10)

As god of fire, Hephaistos became the divine smith and patron of craftsmen. The cult of this deity is said to have reached Athens about 600 B.C.

4. Atharvan or the first Fire-priest of the Vedas is known as Prometheus in Greece:

"Still as of old, whatever rite Atharvan,
Manus, sire of all -
Dadhyach performed, their prayer and
praise united in that Indra meet, lauding
his own imperial way." (RV. I: LXXX - 16)

Atharvan is the priest who first obtained fire and offered Soma and prayers to the Gods. Dadhyach is his son. Manus or Manu is the progenitor of mankind.

In Greek religion, he appears as one of the Titans, the supreme trickster, and a god of fire. He is supposed to have tricked the Chief god, Zeus, by making him accept the bones and

fat of sacrifice instead of meat. He stole fire from heaven and returned to earth. As punishment for stealing fire for mankind, Zeus chained him to a rock to be tortured by a vulture constantly.

5. Greek Ambrosia:

This is the Vedic nectar, the drink that confers immortality. It became the favourite food of the Greek gods. It has been frequently referred to in the Rgveda:

> "Amrit is in the Waters; in the Waters
> there is healing balm:
> Be swift, ye Gods, to give them praise."
>
> (RV. I: 23. 9)

In India (Punjab), the Holy City of the Sikhs is called Amritsar in relation to the Vedic Amrit, which became Ambrosia, the food of Gods, in Greece.

6. Soma:

> "Never is the mortal hero harmed whom
> Indra, Brahmanaspati,
> and Soma graciously inspire." (RV. 1: 17. 4)

"Soma is the god who represents and animates the juice of the Soma plant. He was in former times, the Indian Dionysus or Bacchus. 'The simple-minded Aryan people,' says Professor Whitney, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid (Soma juice) had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine; it was to their apprehension a God, endowing those into whom it entered

with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it became a holy sacrifice. The high antiquity of this cult is attested by the references to it found occurring in the Persian Avesta."

(Professor T. H. Griffith, Note 4 page 10 of Rgveda).

7. Eros:

Lord Kama or Good Desire of the Vedas is known as Eros in ancient Greece:

"Let the Impeller goad thee on. Rest not in
peace upon thy bed.
Terrible is the shaft of love: herewith I pierce
thee to the heart.

The narrow winged with longing thought,
Its stem Desire, its neck, Resolve,
Let Kama, having truly aimed, shoot forth and
Pierce thee in the heart.

The shaft of Kama, pointed well, that withers
And consumes the spleen.
With hasty feathers, all aglow, herewith
I pierce thee to the heart."

(AV. I: 15. 1 - 3)

The hymn is a charm to win a maiden's love. "Impeller: or Disturber (as in verse one), Kama, the God of Love, who is also called among other names Madna, the Maddener, and Manmatha, Agitator of the Mind."

Kama is the Eros of Greece and Cupid of Rome. He plays a considerable role in the erotica of Plato and Sufis of the East.

This is only a very small portion of the Vedic mythology, which is to be found in the Greek culture. It is too much to be a coincidence. Somebody had to take these Vedic traditions to Greece. Such people could not be anyone but the followers of the Vedas, which originated in the Punjab (India).

Of course, there are some differences in these stories. This is nothing to wonder about: traditions are always subject to variation over a period of time.

b. Rome

People of Rome (Italians) are racially Aryans. They had many cultural features, which are to be found in the Indian ways of life. However, I shall not emphasise their similarities in this section, but the fact that, despite becoming the seat of Christianity, which in many ways is diametrically opposed to the Vedic principles, could not suppress them permanently through a programme of preaching and persecution.

The Lord Indra of the Vedas had become Jupiter of Rome, Kama changed into Cupid, the God Agni was remembered as Ignis, the principle of Triad survived in various forms, and eventually changed into the Christian doctrine known as Trinity.

However, a great resistance for the restoration of the Vedic type of life was put up by the Emperor Flavius Claudius Julianus (born c. A.D. 331-332). To encounter the onslaught of Christianity, he declared that he intended to rule as a philosopher king on the model of Marcus Aurelius. Possibly, he was in no

position to restore what is contemptuously called "paganism," and therefore, in 361A.D., he proclaimed freedom of worship for all religions. Soon, his real design came to the surface and he emerged as the staunch defender of paganism i.e., worship of various gods. He declared paganism as the state religion and started persecuting the Christians. Julian professed to be a practitioner of neoplatonism (a form of mysticism originating from the Veda) and openly indulged in worshipping the Sun known as Savitar in the Vedic traditions.

Because of his revolt against Christianity and return to his ancestral creed, he is known to history as Julian, the Apostate.

What Julian practised, was the religion that had been rife in the Greek world and was still prevalent in many parts of Europe such as the Baltic States where people are again returning to their ancestral religion, which has all the symbols of Hindusim. Therefore, it is natural to find some vestiges of the Vedic ways of life in ancient Rome.

Apostacy of Julian was representative of the psychological fact that people have a yearning for returning to their roots. The Western history has certainly repeated itself in this respect because the modern Western Society reflects the Vedic principles and not the Christian doctrines.

Christianity has a lot to commend itself, and the Papal institution has made a tremendous contribution to the cultural advancement of humanity, yet the cultural progress of the West is indebted to the Vedic principles and not the Biblical tenets.

For explaining this truth, I draw attention of readers to some of the facts, which have become the foundation stone of

modern civilisation. Among these, the following rank very high, indeed:

Democracy.
Economic system.
Supremacy of Law.

a. Democracy: Of course, the modern civilisation, has many more ingredients, but these seem to be the most important, and therefore, I may restrict my discourse to them for stating my purpose:

Christianity is an extension of Judaism, which is prone to autocracy rather than democracy. Moses, the founder of Judaism was not the elected leader of his people; he held his position by Divine rights as the Appointee of God. Following his example, Saul (c. 1020-1000 B.C.) instituted the first Jewish monarchy, which culminated in the sumptuous kingdom of David: it was continued by Solomon, and became the Jewish form of government.

Jesus was also a Jew; he did not succeed in establishing a government but he seemed to have favoured the Jewish form of government i.e., kingship founded on Divine rights, which could not be legally challenged by the subjects. The Bible lays down this principle of government as follows:

> " .....That thou art Peter, and upon this rock,
> I will build my church: and the gates of hell
> Shall not prevail against it.
>
> And I will give unto thee the keys of the
> kingdom of heaven: and whatsoever thou shalt
> bind on earth shall be bound in heaven: and
> whatsoever thou shalt loose on earth shall be

loosed in heaven." (St. Matthew 16: 18, 19)

The Christian institution of Papacy is founded on these verses. In many fields, the Papal performances have been excellent, yet the nature of this institution is autocratic despite the fact that all Popes are elected by Cardinals; once in office, Pope cannot be shifted, and his word ranks as the Word of God. This is the reason that in all Christian countries, he could make and unmake kings and ran an ecclesiastical government parallel to the secular government which was always based on Divine Rights sanctioned by the Papal Authority.

It is noteworthy that the Christians happened to be the true followers of Jesus Christ, yet they wanted democracy instead of theocracy prescribed by the Bible. They fought the Church for ten centuries to regain their democratic ways of life which the Aryans, their Vedic ancestors, practised before Christianity asserted itself in the European lands.

<u>b. Economic System:</u> The Veda, as I shall explain in the next chapter, suggests an economic system which takes care of both the rich and the poor, the high and the low. Thus, it suggests a welfare society, which is free from class-jealousy and does not wish ill to the prosperous to please the poor. The West has adopted this economic system, which seems to be suited to the Aryan nature, and has not permanently fallen for Communistic Values based on coercion inspired by fallacious wage-theories and false humanistic rhetorics. Compared to the Vedic economic doctrines, the Biblical statements such as the following may sound high and altruistic but arouse class-hatred and thus cannot achieve the desired economic goal:

> "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (St. Mark 10: 25)

c. Supremacy of Law: According to the Veda, the Natural Law, which governs the cosmos effectively, is the model for framing social laws, which must be made by man and enforced with complete neutrality. The Veda provides general guidance in this field and does not prescribe specific laws as the Bible does. Besides, the Decalogue, (the Bible) prescribes several hunded laws, which the Christians all over the world have refused to obey, and set up legislative assemblies, on the Vedic model, to enact their own laws to suit their problems.

It has been necessary to enter this digression to highlight the Vedic influence on the Western civilisation.

This discussion shall not be complete without discussing the Vedic influence on the Arabic culture, especially, the Koran. The purpose of this exercise is not to belittle the Koranic magnificence but draw attention to certain facts which have been overlooked for a very long time, indeed.

Resemblance between the Veda and the Koran is so striking that Islam deserves to be called as "The Vedic Islam." Here is a chance for the Muslim scholars to argue their case bearing in mind the Koranic principle of debate:

"Bring your proof if you think you are true." (2: 3)

I shall produce my arguments to this effect in the next chapter. Let us see what the Muslim divines can offer in return; just threats and verbosity shall not serve the cause of Islam.

Chapter Four

The Vedic Islam

The non-Muslim critics of Islam usually hold that most of the Islamic tenets have been derived from Biblical sources. Of course, it has some truth in it, but the Muslim scholars' answer is, that this is in order because the Bible and the Koran are both revealed Books of God and thus form links of the same chain. They further remark that, as the Koran is the last Divine Message, it abrogates the Biblical behests and customs, and to qualify for Allah's mercy, all Jews and Christians must embrace Islam!

This may be a clever explanation; but there are many similarities between the Vedas and the Koran, and, again the Vedas are centuries older than the Koran, yet nobody has ever claimed that the Koran is indebted to the Veda for its major doctrines, and thus one may call the Koranic teachings as "the Vedic Islam." How much truth is in this claim? Let us probe into it:

1. Concept of God and Muhammad

Though it is usually believed that God (Allah) is the corner-stone of Islam, analysis of this faith reveals that exactly the opposite is true because the concept of Godhead that the Koran depicts is injurious to the dignity of what may be called God. In real terms, it belittles God to glorify Muhammad. This is quite obvious from the sketch of Allah that the Koran presents.

> "Allah is free of all needs
> worthy of all praise."
>
> (Al-Hadeed: 57. 24)

This statement is self-contradictory. If Allah has no need, then why does he want to be praised?

The truth is that praise or worship is Allah's biggest desire and thus it ranks as His craze:

"I have not created Jinn and mankind
except to serve Me.
I desire of them no provision,
Neither do I desire they should feed me."
(Az-Zaariyat: 51. 55)

In fact, Allah's desire to be praised, appears repeatedly in the Koran. For example:

"(This will be) their prayer therein
'Glory to Thee, O Allah!'
and 'Peace' will be their greeting therein."
And the end of their prayer
will be: 'Praise to Allah'
the Cherisher and Sustainer
of the Worlds." (Yunus: 10. 16)

In fact, the Koran starts with the praise of Allah:

"Praise be to Allah
The Cherisher and Sustainer of
the Worlds.
Most Gracious, Most Merciful
Master of the Day of Judgement."
(Al-Fatiha: 1. 4)

The Koran goes on and on declaring Allah's desire for praise, worship and obeisance. How can such a worship-crazy Allah be samad (without need, and independent) especially when

the entire purpose of creating humankind is to praise i.e., worship Him.

Praise or worship, in fact, is the worst type of flattery. It is difficult to see how a flattery-loving God can be Perfect and Most Gracious. This point becomes vital when we realise that Allah's own pleasure and displeasure depend upon whether man worships Him or not. The Being whose own felicity and frustration are subject to man's attitude towards Him, cannot be the Super Being.

Allah has human weaknesses because He is in the habit of praising Himself:

> "There is no God but He, the
> Living, the Everlasting,
> Slumber seizes Him not, neither sleep;
> to Him belongs
> all that is in the heavens and earth
> ....
> His Throne comprises the heavens and earth;
> the preserving of them oppresses Him not;
> He is All-high, the All-glorious.
>
> (The Cow 2. 255)

It should be noted that it is Allah, who is praising Himself here, and this theme runs throughout the Koran. For example:

> "........ Assuredly God will
> help him who helps Him – surely God is
> All-strong, All-mighty ...."
>
> (The Pilgrimage XXII. 40)

Here Allah has contradicted Himself. If He is All-strong, All-mighty, then why does He want to be helped by people?

Having allotted Himself all the best attributes, He says about Himself:

> ".....God shall mock them (people), and shall lead them on blindly wandering in their insolence." (The Cow 2: 10)

Again Allah declares:

> "The hypocrites seek to trick God, but God is tricking them....." (Women 4: 140)

Fancy God's level of morality! He mocks man and plays tricks upon him, yet He claims:

> "Say (Muhammad) call upon God, or call upon the Merciful; whichsoever you call upon, to Him belong the Names Most Beautiful." (The Night Journey 17: 110)

If Allah is absolute, need-free and independent, why is He so eager to testify about His Oneness:

> "God bears witness that
> there is no God but He -
> the All-mighty, the All-wise."
> (The House of Imran 3. 15)

They say: "Self-praise is no praise." If Allah is really God, then how can He be so desperate? Is it not some one's plot to denigrate Him for realising his own goal by playing with the dignity of the Deity?

Even more baffling is the fact that Allah makes self-contradictory declarations about Himself. Examine the following statements:

"(Muhammad) Thy Lord is All-sufficient."
(The Cattle 6. 130)

"God is All-sufficient
All-laudable." (Abraham14. 5)

Again:

".....Surely God is All-sufficient
nor needs any being." (The Spider 29. 5)

If Allah is All-sufficient, why has He created this universe? He must have some desire, and unless the desire is fulfilled, it counts as a void, a frustration and a shortcoming. Allah certainly has desires:

" .....surely thy (Muhammad's) Lord (i.e.Allah)
accomplishes what He desires."
(Hood 11. 105)

This is why Allah wants to be loved:

"Yet there be men who take to themselves
compeers apart from God, loving them as
God is loved;
but those that believe,
love God more ardently." (The Cow 2. 160)

"So we have stirred up among them enmity
and hatred, till the Day of Resurrection."
(The Table 5. 15)

Indulging in love and hate are human traits: they cannot apply to Allah, who claims to be absolute and self-sufficient. Both these characteristics act as sources of motivation, and the

Being, who needs motivation, cannot be absolute or self-sufficient.

Also note the following; it flouts the dignity of God, who claims to be absolute:

"Surely God is
All-forgiving, All thankful." (Counsel 42. 20)

"Thanks" is an expres sion of gratitude for receiving a favour. Can such a "thankful Allah" be really supreme or absolute? Again, there is a major contradiction in this verse: an all-forgiving Being should be thanked for His mercy whereas He is Himself thanking those to whom He has shown mercy. This is quite unnatural.

What is even more stunning is the fact that Allah is afraid of being sworn at:

"Abuse not those to whom they pray,
apart from God.
Or they will abuse God in revenge ....."
(The Cattle 6. 105)

How can the Supreme God be afraid of man's nonsensical utterances? This weakness brings God down to the level of man.

Look at another verse, which shows that Allah lacks the dignity of Creator, and has human traits:

"And whoso volunteers good, God
is All-grateful, All-knowing."
(The Cow 2: 150)

Feeling grateful is a sense of humility, and cannot be a trait of the Creator and Controller of the Universe. In fact, "gratitude" refers to fulfilment of an urgent need.

If this is not enough, Allah wants loans:

"Who is that will lend God a good loan,
and He (God) will multiply it for him manifold."
(The Cow 2: 245)

Again:

"And lend to God
a good loan, I (God) will acquit you of
your evil deeds, and I will admit you
to gardens underneath which rivers flow ....."
(TheTable 5: 15)

And how can the following lend dignity to Allah?

"Assuredly God will help him who helps
Him (God)
Surely God is All-strong, All-mighty."
(The Pilgrimage 22: 40)

How a Being in need of help, is All-strong and All-mighty?

What raises doubt about the Divinity of God is the following:

"Nay, verily
By the Moon,
And by the Night
as it retreateth,
and by the Dawn
as it shineth forth,
This is but one

of the mighty (Portents),
A warning to mankind."

(Al Mudassar 74: 32 - 36)

In these verses Allah is swearing by the phenomena of nature such as moon, night, dawn, etc. People swear when they are under stress, desperate to prove something or required to assure or give evidence (under oath). The Absolute Master of the Universe cannot stoop to such level. It is simply an insult to His Divine dignity.

"I (Allah) do swear by
the Resurrection Day;
And I do swear by
the self-reproaching soul.
Does man think that We (Allah)
cannot assemble his bones?
Nay, we are able to put
together in perfect order
the very tips of his fingers.
...."

(Al-Qiyama 75: 1 - 4)

How desperate God is to assure man what He can do. Why man, who usually lives a life of misery, should bow, bend and bewail before Him to express his obeisance?

Again:

"By the Fig
And the Olive
And the Mount
Of Sinai
And this City (Mecca)
of Security." (At-Tin 95: 1 - 3)

How can God, who swears by Fig and Olive, be really Mighty, Munificent and Masterly?

The most irrational thing that makes Allah's oneness doubtful, is the fact that Allah swears by Allah. Is there an Allah's Allah? Or is Allah swearing by His own Person? In either case it injures the Divine standing of God, which is way above the need to swear for convincing mankind what He can or plans to do:

> "By Allah, ye shall certainly
> be called to account
> for your false invention." (An-Nahl 16: 56)

Again:

> "By Allah, We (also) sent
> (Our prophets) to Peoples
> before thee (Muhammad): but Satan
> made, (to the wicked),
> Their own acts seem alluring
> He is their patron today."
> (An-Nahl 16: 63)

From the above, it is obvious that Allah suffers from inferiority complex because He feels constrained to swear by Himself, and in doing so He gives the impression that there is yet another God, who is Allah's Allah. Whatever, the truth, it is obvious that Allah does not know how to declare on oath because His sworn statements lead to entangling instead of straightening the knot.

The image of Allah that these quotations from the Koran project, lacks the marvel, magnificence and majesty that one may associate with God, who is held as the Creator and Controller of the world.

To make matters worse, the Koran projects God as someone who is fearfully obsessed with (lifeless) idols, thinking that they can share in His Divinity, and thus impair the excellence of His Oneness:

This is the reason what Allah dislikes the most is Shirk, i.e., a Partner in Godhead or someone who shares in His Divine authority:

> "God forgives not that aught should be with
> Him associated; less than that He forgives
> to whomsoever, He will. Whoso associates
> with God anything, has gone astray
> into far error." (Women 4: 115)

Again:

> "And on the day when we shall muster
> them all together, then we shall say unto those
> who associated other gods with God 'where are
> your associates whom you were asserting?'
> Then they shall have no proving....."
> (Cattle 6: 20)

This is why Allah cannot stand idolatry because it is an act of associating other beings (gods) with Him:

> "Then when the sacred months are drawn away,
> slay the idolaters wherever you find them,
> and take them, and confine them, and lie in
> wait for them ....." (Repentance 9: 5)

Again:

> "O believers, the idolaters are indeed unclean;
> so let them not come near the Holy Mosque .....

Fight those who believe not in God and the
Last Day and do not forbid what God and
His Messenger (Muhammad) have forbidden -
Such men as practise not the book (Koran) -
until they pay the tribute out of hand
And have been humbled." (Repentance 9: 25)

"Therefore expound openly
What thou (Muhammad) are commanded
And turn away from those who
join false gods with Allah." (15:94)

The Koranic hatred of idols recognises no bounds:

"The Day He (Allah) will gather
Them (idolaters) together as well as
Those whom (idols) they worship
Besides Allah. He will ask them (idols)
was it ye who led
These My servants astray
or did they stray
from the Path themselves." (25: 17)

Here one is obliged to think that Allah is a totally irrational Being who will interrogate lifeless idols on the Day of Judgement. It is surely a Koranic conspiracy against God, who by definition, has got to be great, grand and gracious. Such a Being as Allah, lacks the intelligence, integrity and individuality to rank as the Master of the world.

On the contrary, when we look at the most splendid image of Muhammad, the Prophet, we realise why Allah's figure is so blurred, blighted and baffling. It is because the Prophet wants to be a Partner in Godhead, though in the mantle of "God's Most Obedient Servant." Thus, the Islamic view of

monotheism (oneness of God) in fact, is Duality, but Islamic Duality is different from the Iranian or Zoroasterian Duality, which represents two diametrically opposed Gods - one representing virtue and the other representing vice. These two Gods are perpetually at war, seeking dominance.

On the contrary, the Islamic Duality is derived from the Vedas. It may look a far-fetched idea, but this happens to be the truth. Look at the Islamic fundamental doctrine:

LA ILAHA IL-LALLA MUHAMMAD UR RASULALLAH

It is a single sentence and thus makes Allah and Muhammad one and the same person. Here Allah and Muhammad occur in the same sentence without conjunction such as "but" or "and," which must be used to display them as two separate persons.

Again, "Rasul" means "Messenger." It is an exact copy of the Vedic doctrine which makes Agni as the Messenger of Gods, but Agni is himself a god. Therefore, on this Vedic Model, Muhammad as God's Messenger, is also part of Divinity. For keeping appearance, he may call himself "God's Servant" but in practice, he acts as God. Thus, Islamic monotheism is, in fact, a principle of Duality i.e. two Gods unite to make One God.

This is again a Vedic principle which allows Two-in-One. For example, there is Duality of Indra-Varuna, other dual deities are: Agni-Soma; Indra-Yayu; Indra-Agni; Indra-Brhaspati; Indra-Soma; Mitra-Varuna; Indra-Pusan; Indra-Vsnu; Dyaus-Prthvi and Soma-Rudra.

However, in the Vedas, all gods are essentially one, and their polytheistic existence is only a matter of appearance: In fact, what we may call God comprises all Gods:

"As God comprising Gods by Law Eternal
Bear, as the Chief who knoweth our oblation."
(RV. 10: 12. 2)

Gods are one in essence because they have similar basic qualities:

"With Gods that never slumber, never heedless,
never beguiled ....." (RV. I: CXLIII. 8)

Again:

"This is ye Wise, your great and glorious
title, that all ye Deities abide in Indra (the
Chief God). (RV. III: 54. 17)

Also:

"In every figure he (Indra) hath been the model:
this is his only form for us to look on
Indra moves multiform by his illusions....."
(RV. VI: 47. 18)

Simply stated, it means that Indra is in everything including all gods. If things look different, it is just an illusion because everything is representative of God in a different form. This is the basic doctrine of Monism i.e. all in one and one-in-all.

Thus the Vedic Duality is representative of Oneness but Islamic Duality of Allah-Muhammad is not, because practically, Muhammad emerges as God's Superior, though apparently he gives the appearance of a human, and God's Servant. This explains why the Koran projects Allah as a Baffling and Irrational Being to raise Muhammad as the Divinity, dazzling with fervour, fascination and flutter. Look at the following:

1. It is of no consequence that a person believes in Allah. All Christians and Jews, despite believing in God, are held as infidels, and according to the Muslim faith shall go to hell for denying Muhammad:

> "On the Resurrection Day
> neither will He (Allah) purify them (Jews and Christians). And for them awaits a painful punishment."
>
> (The Koran, House of Imran 3: 70)

The Hadith: Sahih Mulsim: 408 says:

"It is reported on the authority of Abbas ..... that he said:

Messenger of Allah, have you benefited Abu Talib in any way for he defended you and was fervent in your defence. The Messenger of Allah (Muhammad) said: "Yes; he would be in the most shallow pit of fire and but for me he would have been in the lowest part of Hell."

The Hadith No. 409 confirms the Prophet as saying: "I found him, Abu Talib, in the lowest part of fire and I brought him to the shallow part."

It should be remembered that Abu Talib was the Prophet's uncle. He protected his nephew against many perils and suffered for him, but denied his prophethood. For this crime, Abu Talib is in Hell-Fire.

Again, the Hadith Muslim: 2129 states that Allah refused permission to Muhammad for visiting his mother's grave to beg forgiveness for her because she did not confess her faith in him. How could she? Obviously, she did not know that her son was

to be the last Prophet, nor had Muhammad made such a declaration during her life-time.

The Koran makes it clear that the Prophet has no business to pray for the dead infidels such as Amina, the Prophet's mother:

> "And pray thou (Muhammad) never over any of them (the infidels) when he is dead, nor stand over his grave (such as Amina): they disbelieved in God and His Messenger, and died while they were ungodly."
> (The Spoils 8: 85)

Again:

> "Ask pardon for them (infidels), or ask not pardon for them;
> If thou askest pardon for them seventy times, God will not pardon them; that is because they disbelieved in God and His Messenger; God guides not the people of the ungodly."
> (Repentance 9: 80)

From these verses, it is clear that a person remains an infidel and ungodly unless that person believes in both Allah and Muhammad. Obviously, this kind of authority, makes Muhammad part of the Godhead that comprises Allah-Muhammad. It is another thing that the Muslims evade this truth with false interpretations. This is a proof of duality, which is essentially Vedic in origin.

In this Vedic principle of Duality, adopted by Islam, however, Muhammad is the senior partner. Why?

Firstly, as stated above, one cannot be a believer without believing in Muhammad, and secondly, it is Muhammad who is

the Model of Behaviour, and a Muslim has to live as a Shadow of the Prophet because:

> "You have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day, and remembers God oft." (The Confederates 33: 20)

This verse from the Koran has made the Prophet as the Greatest Idol that man could ever imagine. By dint of this verse, it is obligatory on every believer that he or she must sincerely live exactly the same way as did Muhammad over 1,400 years ago, by copying him how he walked, talked, dressed, smiled, wept, drank, prayed, slept, made love and so on. Unless the faithful imitate the Prophet slavishly, there is no hope for them to please God or secure an entry into paradise on the Day of Judgement. In fact through this device, Muhammad has jammed the wheel of time for the Muslims, and thus all the modern progress is illegitimate from the Islamic point of view!

Since man cannot see, or communicate with God, who has appointed Muhammad as the Model of Behaviour, it is Muhammad who really counts, and Allah recedes into the background as a mere notion. Whatever Muhammad says or does, becomes Divine!

What a stratagem of Muhammad it is to make himself sacred, superior and supreme, and degrade, demean and dethrone the Deity, called Allah! Yet the Muslims call themselves Monotheists!

To make himself as the Senior Partner in the Islamic Duality, erroneously called as Monotheism i.e., Oneness of God, Muhammad has projected himself as the Intercessor on the Day of Judgement; it means that on the Last Day when people shall

be required to account for their deeds, Muhammad shall share the Throne of Justice with God, and shall have the full Intercessory Powers; thus, his recommendations shall be binding on God. It means that a follower of Muhammad, no matter how dreadful a cheat, thief, rapist, murderer, traitor he be, he will go to paradise where most beautiful virgins and pearl-like young boys wait for him to defile them at will. Though Allah claims to be the best of judges, He is willing to cast all saintly non-Muslims into hell despite their brilliant deeds, and send even the devilish Muslims into heaven for the most superb sexual enjoyment that a person can dream of. What is even more amazing is, Muhammad's claim that every male believer shall be given virility equal to that of one-hundred energetic men to have sexual pleasure with seventy-two houris and an unknown number of pretty catamites.

That the Prophet shall share the Throne of Justice with Allah and have the commanding position in making decisions, is based on the following Koranic verse:

> "Truly this is the word of a noble Messenger (Muhammad), having power with the Lord of the Throne secure, obeyed, moreover, trusty."
> (The Darkening 81: 15)

Here the word "obeyed" refers to the binding Intercessory powers of Muhammad. This is confirmed by the Hadith i.e., record of the sayings of the Prophet:

Hadith Muslim 381 says: "I (Muhammad) would be the first among people to intercede in the Paradise, and among the apostles I would have the largest following on the Day of resurrection."

According to Hadith no. 397 (Muslim):

Then he (the Prophet Muhammad) raised his hands and said: "O Lord my Ummah, my Ummah (my followers, my followers) and wept." So Allah said, "O Gabriel, go to Muhammad and ask him, what makes thee weep? So Gabriel came to him and asked him, and the Messenger of Allah informed him what he had said. Upon this Allah said: O Gabriel, go to Muhammad and say: Verily, We will please thee with regard to your Ummah and would not displease thee."

(Yet the Koran declares (12: 65) "Judgement belongs not to any but Allah ...." Does Allah really exist? He seems to be just a euphemism for Muhammad.)

Obviously Allah is more interested in pleasing Muhammad than doing justice. If this is all that Allah can do, then He deserves to be Muhammad's subordinate.

Since all Mulims are assured salvation without any reference to righteousness, they indulge in convenient morality. Yet they believe themselves to be pious and God's people! This mentality is the reason that all Muslim nations have lost the zest for good deeds and are becoming backward, bewildered and boisterous.

I can prolong this discussion considerably. To make it brief, I may quote the following from the Koran:

> "God and His angels bless the Prophet
> O believers, do you also bless him, and
> pray him peace." (The Confederates 33: 55)

Praying peace to Muhammad, in practice, is exactly the same thing as praying to God. But the faithful make hundred and one excuses to hide this truth. "To pray peace" is an

ambiguous term. No matter how one prays, in the context of religion, one prays to God or who he believes to be God. Since Allah and Angels pray peace to Muhammad, Islam is just a mask to hide his real claim to be the Divine. The stark truth is that Allah is another name for Muhammad.

After this background discussion, one can see why Muhammad has drawn the sketch of Allah as he has done. He obviously had a purpose - what was that?

The Prophet Muhammad had a super ego: In the beginning when he was weak and helpless, he projected himself to be a mortal and humble servant of God, but as he triumphed, he masterfully emphasised Duality in which he became a partner in Godhead. This sounds blasphemous, but this is the truth. Here is a glimpse of Muhammad's plan of Duality:

When he was weak, he declared:

> "He (Allah) associates in His government
> no one." (The Cave 18: 25)
>
> "Say (Muhammad) 'O men, I am only for you
> a plain warner.'" (The Pilgrimage 22: 45)
>
> "Am I aught but a mortal,
> a Messenger.
> And naught prevented men from believing
> when the guidance came to them, but that
> they said, 'Has god sent forth a mortal
> as a messenger?'" (The Night Journey 17: 95)
>
> "And if you are in doubt concerning that We
> (Allah) have sent down on Our servant

(Muhammad) then bring a sura like it ....."
(The Cow 2: 26)

"Say: I am not an innovation among
the Messengers, and I know not what
shall be done with me or with you (the people)
I only follow what is revealed to me;
I am only a clear warner."
(The Sand-Dunes 46: 5)

I think that the above is enough to indicate how Muhammad presented himself when he was weak and a novice in his pursuit. But when he started tasting success, his tone of inferiority changed into superiority in a way that he began to dominate the Super-Being, Whose servant he professed to be. Here is the Koranic evidence.

Say: "Obey God and the Messenger
(Muhammad)
But if they turn their backs, God loves not
the unbelievers." (The House of Imran 3: 25)

"An acquittal, from God and His Messenger."
(Repentance 1: 9)

Now Muhammad assumes equal powers of acquittal with God.

"It is not for any believers, man or
woman, when God and His Messenger
have decreed a matter, to have the choice
in the affair. Whosoever disobeys
God and His Messenger has gone astray
into manifest error."
(The Confederates 32: 35)

Then Muhammad acquires ninety-nine names like Allah, who also has ninety-nine names, and finally, as stated previously (33. 55), Allah and His angels become devotees of Muhammad!

Muhammad did all this to build a Divine Base for his personal authority. His design was to raise a strong Arab nation, and by placing himself at its head, he wanted to spread his Divinity in the world through its political might.

For this purpose he trained the Arabs militarily. (See page 188-189 of the Hadith Ibn-E-Majah Volume 2). It says when you meet enemy (infidels) give them three choices:

1. Invite them to embrace Islam (which actually means acknowledging the Lordship of Muhammad).

2. If they do not accept the proposal, then they must surrender and pay tribute, and

3. If they reject both the alternatives, then fight them mercilessly:
   "It is not for any Prophet to have prisoners
   until he make wide slaughter." (The Spoils 8: 6)

The Prophet forged an unusually murderous and effective tool called "Jehad" for turning the conquered nations, into mental and cultural slaves of Arabia. Here is a glimpse of his national plan, whose true aim he masterfully concealed from public scrutiny:

1. To make his birthplace, Mecca (Arabia) the Spiritual Centre for all Muslim nations, he bestowed supernatural sanctity on it:

a. He declared Kaaba as the House of Allah, and claimed that originally Adam had built it for Him.

b. He laid it down that a Muslim's grave must be dug in such a way that when his body is buried, it faces towards Mecca.

c. So sacred is Mecca that nobody must defacate towards this city. He who does so, is a kafir (infidel), and shall go to hell.

The hadith no. 5751 (Mishkat volume 3) reports the Prophet as saying:

"Love the Arabs for three reasons:

I am an Arab.
The Holy Koran is in Arabic, and
the tongue of the dwellers of
Paradise shall also be Arabic."

Thus, the Prophet, on the one hand, turned his people (the Arabs) into a formidable fighting force through the Code of Jehad (Holy Warfare), and on the other hand, he enslaved the conquered Muslim nations mentally and culturally by subordinating their thinking powers and emotional loyalties to the spiritual sanctity of Mecca that he had drilled into their heads as the precondition of their salvation:

"He who aggresses against Arabia, shall not win my love, nor will I intercede for him."
(Jame Tirmze Vol. 2)

The Prophet Muhammad was a great Arab patriot and knew well that without breathing a spirit of Arab national

superiority into his people, he could not weld them into a nation, conscious of its own traditions, which had been influenced by the Indian religious precepts and cultural moves to such an extent that even Kaaba had become the House of Idols, which the Arabs worshipped as did the Hindus of India. Some Arabs even dressed and worshipped like the Hindus and played Indian games. Though the Prophet destroyed all foreign vestiges from Arabia, some Hadiths and anecdotes of history act as traces of the truth that once prevailed there. Idolatry, thus, deserves our special attention in this respect to reveal the hidden purpose of iconoclasm.

This is a serious discussion and therefore, one cannot resort to wishful thinking or gossip. Evidence has to be genuine. I leave it to the readers to judge veracity of the following:

2. Idolatry

History does not show that the Prophet really bore animosity against idols, which are nothing but images of stone, clay, wood or metal. He apparently abhorred them because they signified a foreign practice, which had got hold of the Arab mind, and thus, until he succeeded in turning people against idolatry, he could not persuade them to believe in him as the Prophet, which is nothing but a Mental Image or Idol. Showing God as the enemy of statues is a serious insult to the Supreme Being, who is considered as the Creator of millions and billions of stars and planets. It is against His dignity to worry about what man worships, especially when He has created man with a Free Will i.e. given him the choice to think and live the way he likes. The Koranic attitude is derogatory to God, depicted as worship-crazy, who sometimes begs, sometimes threatens and sometimes bribes man with sexual favours so that he should feel inclined to worship Him. In fact, worship is the worst form of flattery, and love of flattery is a feature of the Fool and not the Wise.

The Prophet's animosity towards idols was only skin-deep; its purpose was to eject all statues from the Kaaba and instal his own Mental Image there, instead. Look at the following hadith:

Jabir B.Samura reported Allah's messenger (Muhammad) as saying "I recognise the Stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now!"

(Hadith Muslim: 5654, Vol. 4)

The stone referred to in this Hadith is universally agreed as the Black Stone (Hajr-E-Aswad), which the Prophet kissed while he lived, and all Mulim pilgrims to Mecca kiss it (as a part of the Hajj ceremony) even to this day. If this is not idolatry, then what is it?

There is another Koranic event, which hits at the very root of Islam because it proves beyond a shadow of doubt that idol-bashing in Islam is just a gimmick. Its true purpose was to eliminate the Indian influence in Arabia and glorify the Arab culture headed by Muhammad himself because he is practically, Allah in the robes of Prophethood. The surah 105 of the Koran known as "The Elephant" tells the whole truth:

There was a man called Abrah; he was the Christian Viceroy of Yemen (Southern Arabia). He begrudged the glory that the Kaaba had enjoyed for centuries. He built a similar temple at Sana to attract pilgrims there, and invaded Mecca to destroy the Kaaba, the House of the Arab idols. His army also had an elephant.

According to a confirmed tradition, Abdul Muttalib, the grandfather of (Prophet) Muhammad, who was an idolater like Muhammad's mother, prayed for the protection of Kaaba, the

house of idols. Strangely, his prayer to protect idols was granted. The Koran narrates it as follows:

> "Has thou not seen how thy Lord did
> with the man of the Elephant?
> Did he not make their guile to go astray?
> And He loosed upon them birds in flights
> hurling againt them, stones of baked clay
> and He made them like green blades devoured."
> (The Koran, Elephant, CV)

If Allah is really the enemy of idols, then why did he send an army of birds to destroy the invader for defending idols?

This episode hits at the very root of the Koran as a revealed Book!

Again, why the Black Stone, an unshaped idol, is still a part of the Muslim worship?

The true reason is that during the time of Muhammad, idolatry was the major form of worship. It was still part of the Roman way of life, which was ardently practised in many parts of the world. The true origin of idolatry was India, and the Prophet wanted to decimate this source to liberate his land from the Indian influence for starting a new cultural tradition, called "Islam," based on his own Prophethood, which is a euphemism for Godhead.

The India of that time was a land of greatness, grandeur and glory, whereas Arabia wallowed in ignorance, ignominy and impertinence. In about 606 A.D. Harsha ascended the throne of Kanauj (India) to revive the memories of the Gupta epoch, whose splendour in science, arts and learning remains a cause of envy to those who know what these virtues really mean in terms of

human piety, pomp and prestige. It was under this dynasty that we hear echoes of ever-soothing delight associated with the names such as Kalidasa, Varahamihira, Gunavarman, Vashubandu, Aryabhata and Brahmagupta, which mark the apogee of the Indian culture.

Though this culture was real in efficacy, its grandiosity, greatness and glory make it appear mythical. Harsha is not the only Indian ruler, who deserves such description but for lack of space, only his mention may suffice: Harsha Vardhana recaptured northern India and declared Kanauj as his capital. What was this capital like? Its unbelieveable magnificence is revealed by the acts of depredation carried out by the Muslim invaders in 1018 A.D. "They destroyed 10,000 temples" which housed idols of various Hindu Divinities studded with jewels and laden with golden ornaments. There was no district of Kanauj, which was not adorned with public parks and free bathing tanks.

Knowledge was considered to be a true personal accomplishment, and the ruler was supposed to be the model of learning and discernment. Yet emphasis was laid on the bounteous Karma (i.e. action, practice) and not generosity of words. Harsha qualified as a great ruler according to the true standards of magnificence, magnanimity and magniloquence:

The pious Chinese Buddhist, Yuan Chwang, noticed during his pilgrimage to India that Harsha regularly held a five-yearly public feast known as "quinquennium." This was the occasion to distribute as public alms what was over and above the needs of the State-treasury. The holy Chinese monk observed that large heaps were made of "gold, silver, coins, jewellery, fine fabrics and delicate brocades." This was done in an open square surrounded by scores of pavilions, each having seating arrangements for one thousand persons. "Three days were given to religious exercises. On the fourth day, began the distribution.

No religious bigotry or discrimination was exercised. Everybody was equal in receiving bounty. This was observed with complete sincerity. "Ten thousand Buddhist monks were fed, and each received a pearl, garments, flowers, perfumes and one hundred pieces of gold. Then the Brahmans were given alms almost as abundant; then the Jains: then other sects. Sometimes, the distribution lasted three or four months. At the end, Harsha divested himself of his costly robes and jewellery, and added them to the alms."

It was not only this great Chinese holy man who took away as souvenirs the bounteous customs of the Indian culture to the sweet land of China, which was to goad the Caravan of world civilisation still futher, but the land of Arabia also did very well out of the Indian seeds of culture, which were to convert the Arabian sands into a greenery of trade and knowledge. To comprehend this statement, one must realise that "in the sixth century, there was an extensive trade between Yemen (Southern Arabia) and Syria (Gaza and Damascus), bringing goods from India and Ethiopia to the Mediterranean, and the great merchants of Mecca had obtained monopoly control of this trade. Mecca was thus prosperous, but most of the wealth was in a few hands. Tribal solidarity was breaking up; merchants pursued individual interests and disregarded their traditional duties to the unfortunate."

The founder of the religion of Islam and the Arab Empire, known as Muhammad Ibn Abd Allah Ibin Abd Al Muttalib Ibn Hashim was born in Mecca c. 570. He was a contemporary of Harsha and a great Arab patriot, endowed with penetrating vision. Surely, as Caravans came to Arabia with the Indian merchandise, they also brought with them the news of the Indian fame enriched with its tantalising tales of wealth, and cultural advancement. As already stated, Yemen practised the Triad of astral deities on the Indian model; the Koran itself

mentions the Triad of Laat, Manaat and Uzza. The Hindu and Buddhist physicians controlled the Arabian medicine and the allied lores such as astronomy. In fact, the Arabian way of life had been influenced so much by the Indian religious and social traditions that Kaaba, the Chief Meccan Shrine, had become a reflection of the Mandirs (Hindu temples) of Kaashi (India) and the Arabs had adopted the Indian games.

Muhammad being a patriot could not tolerate the destruction of the Arab culture. So in 610, first he used idolatry as the pretext for a reformative assault to make his presence known effectively, and then he protested against "Indianism" which had crept into the cultural fabric of Arabia. Here are a few examples:

Abdullah Bin al As reported: "Allah's Messenger saw me wearing two clothes dyed in saffron (yellow), whereupon, he said: These are the clothes (usually worn by) the non-believers, so do not wear them."

(Hadith no. 5174 Muslim)

Hadith no. 5175 on the same subject, reports that the Prophet said: "Has your mother ordered you to do so." And I said, "I will wash them." He said "But burn them."

This is certainly an extraordinary attitude and demonstrates the Prophet's feelings about the Indian influence in Arabia. To understand, the anti-Indianism that this Hadith openly displays, read the following Vedic statement about the clothes of saffron colour:

> "The Munis, girdled with the wind, wear
> garments soiled of yellow hue."
>
> (RV. X: CXXXVI. 2)

The yellow or saffron is the sacred colour of India, associated with the Sadhus. Obviously, the Arabs used clothes dyed in saffron to imitate the Indian way of life, which displeased the Prophet, who thought it fit to forbid this colour, and instead emphasised the use of green.

It should be noted that to distinguish his followers from the Jews, he ordered them to dye their beards in hina (red).

The Prophet's attitude was extremely unfriendly towards the games of Indian origin that the Arabs played. About Chess:

Buraida reported on the authority of his father that Allah's apostle said: "He who played Chess is like one who dyed his hand with the flesh and blood of swine." (Hadith No. 5612 Muslim)

This hadith expresses the Prophet's utter contempt for the game of Chess. One may ask a question on the ground of reason; why is Chess such a terrible vice, after all, it is nothing but a game of leisure:

So delightful, delectable and design-provoking is this game that almost every major country has laid a claim to its origin but archaeologists have come to the conclusion that this game was invented in India. A Hindu called Siss is credited with inventing it. The game spread westward through Persia to Arabia and then to Western Europe, where it acquired a patron goddess, Caissa, the Muse of Chess, first appearing in a poem by Sir William Jones in 1763.

The game of Chess has a limited simulation of war, or in Freudian terms, a sublimation of that aggressive impulse. More likely the game contains elements of Indian symbolism and other allegories.

In India the game was known as Chaturanga since ancient time. This is what Sir William Jones wrote in his essay on the subject. It is considered a translation of Bhavisa - Purana (550 B.C.), a tract on moralities including a purported description of a four-handed game of Chess played with dice. He argued that Chaturanga was introduced into Persia and then as Shatranj into Arab lands.

Patriots of backward lands have always felt envious of advanced countries with a view to taking their place or surpassing them: Anglo-French colonial wars are an example in point. Similarly, nations have wished ill to other nations, not just to compete with them, but also to give vent to their depressed feelings of inferiority.

The Prophet Muhammad's apparent emphasis on destruction of idols was mainly to destroy India, the home of idolatry. No wonder, his disciples like Muhammad bin Qasim, Mahmud Ghaznvi, Muhammad Ghauri, Ahmad Shah Abdali, etc., robbed the last penny from India under the pretext of destroying the Indian idols. They called their lust for depredation as Jehad or Holy War. What a dirty trick against piety this was! Of course, it worked, devastating the national unity of India, and several thousand years of its history.

These Prophetic attitudes clearly demonstrate the Indian influence on the Arabian culture. The faithful shall insist that the Prophet put into operation the divine plan that was revealed to him through Gabriel, the angel, but the truth is that he was inspired by the Vedic Principles to act against the very land that had presented the Vedas to the world. I am not exaggerating. He must have known the Vedas. Here is the evidence:

The Underlying Vedic Principles of Islam

1. The principle of Duality that Muhammad used as the basis for his monotheism is essentially Vedic. I have discussed it earlier, and it is not necessary to repeat it here.

2. Prophethood itself is a Vedic concept i.e., the god Agni is a Messenger of gods.

The Semitic Messengers though apparently act as servants of God, in practice, they are themselves Gods because whatever they say is God's word, and their every movement counts as God's will.

So like Agni, they are part of Divinity, and their verbal claim to be God's servant is artful.

3. The Vedic Peculiarities of Islam

Islam has acquired certain peculiarities, which would not have been possible if the Prophet Muhammad had not known the Vedas. In a way, it was necessary for him to realise what motivates the Arabs to practise idolatry, dress and play like the Hindus of India. For example:

1. Islam declares that both Allah and Muhammad have ninety-nine names. Now this ranks as a sacred number because it has been repeatedly mentioned in the Vedas though in different contexts:

a. "Thou helpest horse and car in final battle; thou breakest down the nine-and-ninety castles. (RV. I: 54. 6)

b. "And Indra, for the sake of Divodasa demolished Sambara's nine-and-ninety castles." (RV. II: XIX. 6)

c "In the wild joy of Soma, I demolished Sambra's forts, ninety-and-nine, together: ...." (RV. IV: XXVI. 3)

2. The Rgveda (II: 27. 9) says:

"Never do they (gods) slumber, never close their eyelids, faithful, far-ruling for the righteous moral."

The Koran repeats:

"No slumber can seize Him (God) nor sleep ....." (The Koran 2: 255)

3. Islamic prayer for knowledge, strength, wealth and good fortune is similar to the Vedic solicitation:

a. Grant (Indra) knowledge .....
b. Thou givest us, O Indra strength.
c. Indra make us yet more wealthy.
d. Let not fortune fail us. (RV. II: 17. 7-9)

Again:

Islam speaks of three daily prayers, though in practice, the number rises to five:

The Veda says:

a. "This is prepared for him (Indra), the first, the second, and the third time ....."

(RV. II: 18. 2)

b. The Koran says:
"God listens to him who praises Him."

The Veda says:
" ......
Indra, give in return a boon to him
Who lauds thee." (RV. II: 18. 9)

The Hymn XXIII of Book II (Rgveda) addressed to Brahmanaspati contains several points to be found in Islam:

1. A Muslin prays to Allah to show him the straight path (Siraat-E-Mustaqeem).
The said Hymn says:
Thou leadest with good guidance and preservest men (4).

2. A Muslim seeks refuge against Satan. The hymn says:
"Thou drivest all seductive fiends away from him, careful guard, thou keepest Brahmanapati." (5)

3. Prayer for protection against evil in Islam is the same as in theVeda:

"Strike O Brahaspati, the god's revilers down, and let not the unrighteous come to highest bliss." (8)

Also:

"Let not the guileful wicked man be lord of us, still may we prosper, singing

goodly hymns of praise." (10)

4. Some of the Divine Vedic terms, have also been adopted by the Koran; it declares Allah as "the King of all:" The Rgveda says:

> "Indra is king of all that moves and
> moves not, of creatures tame and horned ....."
> (RV. I: 32. 15)

Now, we come to some of the major tenets of Islam that it has borrowed from the Vedas without declaring them:

Continuing the discussion of Jehad, I must add that it is a duty of a Muslim to fight a non-Muslim whether he has done him any wrong or not:

> "Prescribed for you (the Muslims) is fighting, though it be hateful to you."
> (The Cow 2: 210)

This tenet gave Muhammad his initial success and he established himself as the Warlord to spread Islam: The concept of Jehad is essentially Vedic. What Moses did was not Jehad as a Doctrine; it was an ordinary war effort to gain the Promised Land. But I am talking of fighting as the exalted way of life.

Let us first look at the Vedic attitude:

a. "When hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth..."
(RV. II: 31 - 2)

b. "May we rejoice through many

(autumn years) quelling our foes,
as days subdue the nights
with splendour." (RV. IV: 16. 19)

c. "Hence, men invoke thee, Indra, in the tumult of battle, in the light-bestowing conflict:

This aid of thine, O Godlike,
One has ever to be implored in deeds
of might in combat."

(RV. I: 63. 6)

d. "O Agni, give us wealth with heroes
and mighty strength in food and noble offspring."
(RV. II: 4. 8)

e. "So through thy favour (O Agni) may
we force through all our enemies a way
As it were through streaming water-floods."
(RV. II: 7. 3)

f. "Maghavan (Indra), grant us that same car to bring us spoils, thy conquering
Car in which
We joy in shock of fight.

g. Thou Indra, whom our hearts praise highly in the War, grant shelter,
Maghavan to us
who love thee well."

(RV. I: CII. 3)

h. "Those who show forth their
strength when

urged to battle - these are the
men who call for aid on Indra."
(RV. IV: 25. 8)

i. "Resting in you, O Gods, we are like men
who fight in coats of mail
ye guard us from each great offence,
ye guard us from each lighter fault."
(RV. VIII: XLVII - 8)

I think that this is enough to demonstrate that ahimsa (non-violence or escapeism) is not the Vedic way of life. To be a Vedi, a person has to be a pious warrior. Those, who forbade reading and practising the Vedas, cannot be the friends of Bharat. By making ahimsa or cowardice, the Indian way of life, the "holy preachers" destroyed the greatness, glory and grandeur of this land, which thrived on concepts of valour, honour and spirit of self-sacrifice. The one thousand years of humiliation is the most sordid gift that these misguided men offered to their motherland in the disguise of peace, passivity and perfection. Such a preaching was absolutely devilish because it produced the habits of submission, subordination and slavery, smashing all that was superb, superlative and supreme in the Indian culture.

The Indians failed to appreciate the Vedic values of honour and dignity, but the Prophet Muhammad's penetrating vision fathomed them with great keeness, care, and coherence. He translated this Vedic Doctrine of Jehad with complete sincerity and applied it masterfully to raise the destiny of his people to the state of superiority, superabundance and suzerainty.

Look at the way the Prophet moulded the Vedic principle of Jehad, and its highly skilled presentation to his people:

4. Jehad

What is Jehad? Let the Koran explain it:

> "God has bought from the faithful themselves and their belonging against the gift of paradise, they fight in the way of Allah; they kill and get killed; that is a promise binding on Allah..."
>
> (Repentance 9: 110)

> "Fight those who believe not in Allah and the Last Day and do not forbid what God and His Messenger have forbidden - such men as practise not the religion of truth, being of those who have been given The Book - until they pay the tribute out of hand and have been humbled."
>
> (Repentance 9: 25)

The above two Koranic verses delineate that Jehad is a binding contract between Allah and Muslims to the following effect:

1. Whatever a Muslim possesses, including his life, belongs to Allah in return for paradise.
2. Allah is bound by His promise to offer paradise to a Muslim provided he willingly kills or gets killed for Allah's pleasure.
3. The Muslim must fight the non-Muslim.
4. The non-Muslims are all those people, who do not believe in Islam (the religion of Allah). Thus people of the Book i.e., the Jews and Christians are equally infidels like the Hindus, the Buddhists, the atheists, etc., and must be killed unless they submit before the Islamic sword and

live as tributaries (zimmie) to acknowledge their humiliation through payment of Jaziyah i.e., Poll Tax.

5. Jehad automatically becomes obligatory for a Muslim when people do not practise what Allah and Muhammad have prescribed as the proper way of life.

The following are the cardinal points of Jehad and must be carefully noted for proper understanding of the discussion:

1a. Jehad is all about massacre, mutilation and misery; it is not about any moral, social or humanitarian service as the Muslim divines pretend.

Again there is a direct connection between Jehad (murdering non-Muslims) and paradise i.e. provision of the choicest sex-after-death in the most hilarious settings, ebullient with delight, delicacy and deviltry.

Having sex-after-death is an amazing Islamic concept, and may be worth dying for on a battlefield, but it requires terrorising, tearing and tyrannising the non-Muslims. Committing atrocities against infidels, makes Allah honour-bound to offer paradise as a gift to a murderous Muslim.

1b. It has been projected that Islam is the only true way of life: the rest is fake, foul and felonious: the people of the Book i.e., the Jews and Christians are non-beleivers. They must be murdered, enslaved or made tributaries.

One must pause to think that the Vedas praise manly battles dedicated to a noble cause. They do not prescribe fighting to enjoy murder, mutilation and massacre. But the Prophet made elimination of infidels as the most sacred doctrine

of Islam, amounting to a contract between Allah and a Muslim; the former will guarantee paradise if the latter willingly kills or gets killed. In essence, this is what Jehad is. It is a twisted form of the Vedic zeal for fighting to maintain one's honour and dignity.

To raise the significance of Jehad and prepare his followers for fighting, he raised its sanctity sky-high by saying:

1. "Paradise lies under the shades of swords."
(Al-Bokhari - Vol. 4)

2. "Acting as Allah's soldier for one night in a battlefield is superior to saying prayers at home for 2000 years." (Ibne Majah Vol. 2 p. 167)

3. The Prophet said: "He who travels to participate in a Jehad, the dust he encounters in the process shall become fragrance for him on the Day of Judgement."
(Ibn-E-Majha Vol. 2 p. 167)

4. Here is a hadith, which confirms the Prophet's imperial design. He obviously dreamt of an Arab Empire, which stretched far beyond its own frontiers to envelop major part of the world. The Prophet said:

   "The one who receives martyrdom in a sea-battle is equal to two martyrs of a land-battle ....."
   (Ibn-E-Majha Vol. 2 P.172)

5. The Prophet said: "He who reared a horse for the sole intention of using it in a Jehad then he will

be rewarded one virtue for each grain he gave the horse as a feed."

(Ibn-E-Majha Vol. 2 P. 172)

6. The Prophet said: "If a man participates in a Jehad for only as long as it takes to milk a she-camel, he becomes entitled to paradise."

(Ibn-E-Majha Vol. 2 P. 173)

7. The Prophet said: "The superior Jehad is the one in which both the crusader and his horse are wounded." (Ibn-E-Majha Vol. 2 P. 173)

8. The Prophet said: "A martyr (in Jehad) is dressed in radiant robes of faith, he is married to houris and is allowed by Allah to intercede for seventy men (i.e., he is authorised by God to recommend seventy men for entry into paradise, and his intercession is sure to be granted)."

(Ibn-E-Majha vol. 2 P. 174)

The Prophet said:
9. "O people, learn archery, and horse-riding:
Beware archery means power,
He who learnt archery, and thereafter,
gave it up, He disobeyed me."

(Ibn-E-Majha Vol. 2. P. 178)

10. The Prophet said: "Whatever one spends facilitate Jehad, Allah shall give him a reward, which will exceed his contribution 700 times."

(Ibn-E-Majha Vol. 1. P. 697)

11. A man who was eating dates, said to the Prophet "Where shall I be if I am killed in Jehad?"

He replied "In paradise!" The man threw away the dates and fought until he was killed.

(Muslim: 4678)

12. The Prophet said, "He who murders another, property of the murdered becomes property of the murderer."

(Ibn-E-Majha Vol. 1 P. 697)

13. The Prophet said, "Fighting is (art of) deceit."

(Ibn-E-Majha Vol. 2 P. 182)

Some people are born with a super ego, which impels its possessor to seek dominance to such an extent that everyone must acknowlege him as if he were God. The Prophet Muhammad was such a person. Though in the beginning, when he was weak and helpless, he claimed to be an ordinary mortal and God's servant, but as he became powerful, his desire for deification (i.e., to be treated as God) grew out of proportion. He desperately wanted to be acknowledged as the Divine but without discarding his mask of humanity. He went to the extreme for achieving this purpose. And this is the reason that from the Vedic concept of fighting for honour and liberty, he forged the Doctrine of Jehad which makes killing, burning, rape, etc., a sacred profession, if it is dedicated to enhancing Muhammad's glory. This has become a source of such a big terror that it is beginning to threaten survival of humanity. I shall revert to this theme because of its importance, but now I may proceed with the discussion.

5. Heaven (Svarga)

Western scholars have missed the point by ascribing the concepts of Heaven and Hell to Zaratuhtra of Iran to show his

influence on Judaism, Christianity and Islam. The truth is that these are Vedic concepts. The Prophet Muhammad did take them from the Vedas but with some modifications. Jehad was his means to force Islam on people by sword, but he placed paradise (heaven) before them as a temptation, which has the same appeal to an ordinary man as savoury food has to a starving person. If this were not enough, he used the concept of hell to extract submission out of them with the force of fear.

The concept of paradise (Svarga) mentioned in the Rgveda, X: 95 is dedicated to Urvasi, Pururavas. "It actually contains the germs of a legend, which is related in the Satapatha-Brahmana, and reappears in Mahabharta and Puranas. It also forms the plot of the well-known drama: Vikramorvasi or the 'Hero and the Nymph.' In this legend Urvasi is an Apsara or Nymph of paradise (heaven) who has been banished from her heavenly abode. Pururavas is a king with whom she lives conditionally, but the condition is broken accidentally and the nymph or apsara disappears. The Gandharvas, heavenly minstrels, are pleased because they had resolved to bring the apsara back to paradise."

In the above mentioned hymn, the poet is believed to "ring changes on the words said to be derivatives of the root hr, to take as Haryata (loving), Hari (bay or tawny), Harit (green, yellow or gold colour)."

It is possible that the Koranic word Houri, the most beautiful virgin to be found in the Islamic paradise is also derived from the root hr. The beautiful woman (apsara) of the Vedic Svarga (paradise) is very much the same as the pretty houri of the Islamic heaven.

A Vedic apsara is a woman of exquisite beauty. She is an adept singer and dancer, and inhabits Indra's heaven together

with gandharvas, the celestial musicians. Originally, she was referred to as a water nymph who provides sensual pleasures to both gods and men. Because of their beauty, they have been masterfully depicted in the 5th-6th century frescoes at Ajanta and at Sigi Riya in Ceylon. Their youthful beauty can also be seen in the south eastern Asian sculpture.

Of course, the word: "heaven" has been used in the Vedas repeatedly, but its major description, which seems to have been adopted by Islam, is to be found in the Atharvaveda, Book IV, Hymn XXXIV. See the following selection of stanzas:

> 2. Boneless, cleansed, purified by him, who cleanseth they go resplendent in the world of splendour (paradise).
>
> Fire burneth not their organ of enjoyment: much pleasure have they in the world of Svarga (paradise).
>
> 3. Never doth want or evil fortune visit those who prepare oblation called Vishtari.
> He (devotee) goes unto the gods, he dwells with Yama, he joys among Gandharvas meet for Soma.
>
> Yama robs not of generative vigour the men who dress oblation called Vishtari
>
> ....
>
> 5. Abundant with their overflow of sweetness, these streams shall reach thee in the world of Svarga, whole lakes with lotus-blossom shall reach thee.
>
> 6. Full lakes of butter with their banks of honey, flowing with wine and milk and curds and water.

Abundant with their overflow of sweetness, these streams shall reach thee in the world of Svarga, lakes with lotus-blossom shall approach thee.

Now keeping in mind stanza no. 6 of the above Hymn, look at the following Hadith:

Muaaviya reports: The Prophet said, "In paradise, there is a river of water, a river of honey, a river of milk and a river of wine, from which stem canals."

(Jame Tirmzi, Vol. 2 Page 1159 - 60)

Stanza no. 2 mentions: "Fire burneth not their organ of enjoyment," and talks about generative power of man. Stanza 3 is equally important because it mentions enjoyment of Soma, which is an intoxicating drink.

The hadith no. 5396 of Mishkat Sharif Vol. 3 says, " ..... those who enter paradise shall become 32-33 years old" and Hadith no. 5393 says that the man who enters paradise shall possess virility equal to 100 men.

The Hadith No. 5407 declares, "In the paradise, there is a river of water, a river of honey, a river of milk and a river of wine, from which stem canals."

The Hadith No. 5399 says: "In the paradise, you will find all that you desire and you will feel happy."

This is very much like the stanza 3, which states that want and evil fortune shall not visit those who dwell in the Svarga.

The Koran also describes the paradise:

"For them (the Muslims) is reserved a definite
provision, fruit and a great honour in Gardens of
Bliss (paradise) reclining upon couches arranged
face to face.
A cup from a fountain (of wine) being passed round
to them, white, a pleasure to the drinkers .....
And with them wide-eyed maidens flexing
their glances as if they were slightly
concealed pearls." (The Ranger 40: 45)

"This is the similitude of Paradise
which the God-fearing have been promised:
Therein are rivers of water unstaling
rivers of milk unchanging in flavour
and rivers of wine - a delight
to the drinkers." (Muhammad XLVII: 15)

"Surely for the God-fearing
awaits a place of security
gardens and vineyards
and maidens with swelling bosoms
and a cup overflowing." (The Findings 78: 30)

Now for the Islamic description of houris (apsaras), I may refer to the Hadith Tirmzi, Volume Two (P. 35 - 40):

1. A houri is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like a red wine in a white glass.

2. She is of white colour, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal, and offal discharge, child-bearing and the related pollution.

3. She is a woman characterised by modesty and flexing glances; she never looks at any man except her husband, and feels grateful for being the wife of her husband.

4. A houri is a young woman, free from odium and animosity. Besides, she knows the meaning of love, and has the ability to put it into practice.

5. A houri is an immortal woman, who does not age. She speaks softly and does not raise voice at her man; she is always reconciled with him. Having been brought up in luxury, she is luxury herself.

6. A houri is a girl of tender age, having large upright breasts. Houris dwell in palaces of splendid surroundings.

Now add to this description of houris, what Mishkat Volume no. 3 says on pages 83 - 97:

7. If a houri looks down from her abode in heaven onto the earth, the whole distance shall be filled with light and fragrance.

8. A houri's face is more radiant than a mirror, and one can see one's image in her cheeks. The marrow of her shins is visible to the eyes.

Now, one can see a striking similarity between the Vedas and the Islamic description of paradise and houris (apsaras). When one looks at the Islamic picture of hell, and compares it with its Hindu delineation, one cannot help feeling that the Prophet Muhammad not only knew the Vedas, but was also inspired by them:

6. Hell (Narg)

Hell is a place of punishment for the wicked. This word does not appear in the Rgveda, but it is implied from the following:

> ".....Those who are full of sin, untrue, unfaithful, they have engendered this abysmal station."
>
> (RV. IV: 5. 5)

The verse suggests to me that Hell is not a permanent place that exists on its own but it is something terrible that the wicked engender for themselves through their misdeeds.

Having said that I must add that the "Abysmal station," according to Sayana means Narakasthanan or Hell. The concept of Hindu Hell, however, got established at least seven hundred years before the advent of the Prophet Muhammad, and has been repeatedly mentioned in the Laws of Manu:

8. "The older brother whose place is usurped by the younger, the younger brother who usurps the place of the elder brother, and she who is involved (in such twisted up marriages) all go to hell, together with the one who gives away (his daughter in such a marriage, and the priest who performs the ceremony.") (Law of Manu 3: 172)

For a man who teaches a servant his duty or assigns a vow to him, sinks with him into that dark hell called "exposed."

Here the "hell exposed," called "asamvrta" is meant. It is considered unbounded. Gradually, the people of India had begun to believe in "twenty-one hells, divided into seven sections.

Punishment is not eternal, but it is diversified. The Hindu hell stirs the sadistic imagination of mankind: "Fire, steel, serpents, venomous insects, savage beasts, birds of prey, gall, poison, stenches, in a word, everything possible is employed to torment the damned."

When we bear in mind the torturous punishments described above, the sadistic treatment of the damned, narrated in the Koran seems no alien except that it has been worded differently. Here are some quotations from the Koran to prove the point:

a. "Then you erring ones, you that cried lies,
you shall eat of a tree called Zakkoum,
and you shall fill therewith your bellies
and drink on top of that boiling water
lapping it down like thirsty camels.
....." (The Terror 56: 50)

b. "Is that better as a hospitality,
or the Tree of ez-Zakkoum?
We have appointed it as a trial
for the evildoers.
It is a tree that comes forth in
the root of hell,
its spathes are the heads of Satans,
and they eat of it, and of it fill
their bellies;
then on top of it they have a brew
of boiling water,
then their return is to Hell."
(The Rangers 37: 60)

c. "Lo, the tree of ez-Zakkoum

is the food of the guilty,
like molten copper, bubbling in the belly
as boiling water bubbles
'Take him and thrust into the midst of Hell
then pour over his head the chastisement of
boiling water.'" (Smoke 44: 45)

d. "Behold Hell has become an ambush
for the insolent resort
therein to tarry for ages
tasting therein neither coolness
nor any drink
save boiling water and pus
for a suitable recompense.
........." (The Tiding 78: 20)

"Surely, those who disbelieve in our signs – we shall certainly roast them on a Fire, as often as their skins are wholly burnt,
We shall give them in exchange other skins,
that they may taste the chastisement....."
(Woman 4: 55)

6. Islamic Cosmology

The Muslim scholars proudly quote the physical phenomena described by the Koran as a proof of its Divine authority. Here are the main items:

1. "The seven heavens and the earth
And all beings therein
Declare His (Allah's) glory ....."
(Koran – Bani Israel – 17. 44)

2. "Allah has created
Every animal from water ....."
(Koran-Annur - 24. 45)

3. ".....And produce
On the earth every kind
of noble creature, in pairs."
(Koran Lokman - 31. 10)

4. "Do not the unbelievers see
that the Heavens and the earth
were joined together (as one)
unit of creation, before
We (Allah) drove them asunder?
We made from water
every living thing. Will they
not then believe?"
(Koran Al-Anbia - 21. 30)

5. "And it is He who spread out
the earth, and set thereon
Mountains standing firm
and (flowing rivers), and fruit
of every kind He made
In pairs, two and two ....."
(Koran Ar-Rad - 13. 3)

6. "It is we have set out
constellations in the heavens
and made them fair seeming
to (all) beholders ....."
(Koran Alhajar: 15. 16)

7. "Do they not look at

the birds, bold poised
in the mdist of (the air)
and the sky? Nothing
holds them up but (the power
of) Allah. Verily in this
are signs for those who believe."
(Koran Annahal - 16. 79)

8. "And the earth We have spread out
(like a carpet); set thereupon
Mountains firm and immoveable
and produced herein all kinds
of things in due balance."
(Koran Alhajar: 15. 19)

9. "It is He (Allah) who made the sun
to be a shining glory
and the moon to be a light
(Of beauty) and measured out
stages for it that ye might
know the number of years
and the count (of time) ....."
(Koran Yunus: 10. 5)

When we examine these Koranic statements, they reveal nothing new that may rank as evidence for the divine authority of the Koran. Consider the following:

1a. The mention of seven heavens in the Koran alludes to the fact that the Prophet Muhammad knew the Veda because this is the only Scripture that speaks of seven heavens:

"Ruler (Lord Varuna), whose bright far-seeing rays, pervading all three earths, have filled the three superior realms of heaven.

Firm is the seat of Varuna: over the
Seven he rules as King."

(RV. VIII: XLI - 9)

2a. The Koranic statement that all living-beings have been created from water is also an extension of the Vedic assertion:

"Well knoweth Savitar, O Child of waters,
where ocean, firmly fixt, over flowed its
limit.
Thence sprang the world, from that up-rose
the region: thence heaven spread out
and the wide earth expanded."

(RV.X: 149 - 2)

According to the Veda, not only the living things but also the earth rose from water. Also, observe the following:

"The Father of the eye, the Wise in spirit,
created both these worlds submerged in
water."

"What was the germ primeval which
the waters received where all the Gods
were seen together
The Waters, they received that germ
primeval wherein the gods were
gathered all together."

(RV. X: 82 - 1, 5, 6)

In a nutshell, it means that everything has been created from water.

3a. "Allah has created everything in pairs." The Muslim scholars place special emphasis on this verse, but without realising that this is a reproduction of the Vedic assertion:

> "Even in the womb God Tvastar, vivifier
> shaping all forms, Creator made us
> consorts.
> None violates his holy ordinances: that
> We are his the heavens and earth acknowledge."
> (RV. X: 10. 5)

"Consort" means a partner; a companion; a wife or husband."

A man is a woman's consort, and vice versa. This word is used for both husband and wife or when they live as a pair.

This stanza not only discloses that things are created as male and female, but the way it has been described is also remarkable:

Tvastar, is the Artificer of gods i.e., the Maker and Shaper of things. He makes all things as consorts i.e., male and female.

4a. Here the Koran has contradicted itself because it persistently declares that Allah is the Creator, who creates things from nothing. He just says, "Be, and it becomes" (Kun-Fa-Yakoon) but here He acknowledges that earth and heavens were in a chaotic condition, and it is He, who shaped them. Thus, He is the Procreator and not Creator. This is the Vedic principle, which states that everything in the beginning was one chaos, and then gradually it changed into shapes and forms.

The rest of the Koranic statements from 5 to 9 contain nothing, which may be described as scientific. Therefore, I may end this discussion here.

8. Islamic Mysticism

Mysticism, basically consists of two elements:

1. Experiencing the mystery that lies behind the universe and becoming a part of it. This is what is usually called, union of man (soul) with God (the Universal Soul).

2. This union is a direct experience between the seeker and God, and admits no mediation.

Bearing these facts in mind, one can come to the only one conclusion, that is, Mysticism is the doctrine, which is totally alien to the Semitic religions because they preach that God is the Creator of the world, who has created man as a slave to worship Him. This is the reason that the Koran declares:

> "I (Allah) have only created
> Jinns and men, that they
> may serve (worship) Me."
>
> (Az-Zaariyat, 51. 56)

The Arabic word used "yabudun" ( ) means serving God like slaves. Thus the basic relationship between God and man is that of a master and a humble servant, and therefore, they cannot mix together because union is always between equals, and the unequals always suffer from a gulf of unevenness which cannot be bridged, because if it is done, then the Superior loses His superiority, and this is unimaginable in Islam. Thus, Mysticism becomes the most blasphemous doctrine from the

Islamic point of view, which openly states about human debasement:

> He who created
> All things in the
> best way and He (Allah) began
> the creation of man
> from clay.
> And models his progeny
> from a quintessence
> of despised fluid. (Assajdah: 32. 7 - 8)

It is abundantly clear that, according to Islam, man's creation from "despicable fluid" (semen) is the best way of bringing him into being. Thus man's inferiority is endless and therefore, his union with the Supreme Being is just wishful thinking. This Koranic view equally applies to all other religions, which advocate God as the Creator and hold that the purpose of man's creation is to serve Him through prayer, passivity and prostration.

Thus, what is called "Islamic Mysticism" has no real validity. It is a far-fetched idea. It came into being for two reasons:

1. It is a reaction to the worldliness of the early Umayyad period of A.D. 661-749 when they (the Arabs) were enthusiastically engaged in slaughtering and subduing the world in the truly Ganghezian manner to please Allah.

   This carnage of humanity made the God-fearing Muslims scream with anxiety and they endeavoured to interpret the Koran in a way, which was more in

tune with the Vedic tenets that glorify man by stating that his final station is union with God.

2. This interpretation was also given fillip by the desire to save Islam from self-strangulation because it advocates "downward development" which turns man into a "Slave of Allah" who is ready to kill and be killed to please Him for the reward of paradise brimming with beautiful houris and boys.

It is the nature of man that he not only looks for material gains but also indulges in spiritual quest to raise his personal dignity. It is only the Vedic philosophy that offers man such a lofty station, effulgent with spiritual magnificence, majesty and monumental splendour: Look at the following to realise the truth of this statement:

About man's nature, the Veda says that he has God-like nature:

> "Our spotted deer with might, for thou
> O Indra, hast learnt and understood our
> God-like nature." (RV. I: CLXV. 5)

It is wrong to say that it is Maruts, the Storm-gods, who are addressing the Lord Indra in this hymn. Surely, Indra, being the king of gods did not have to learn that Maruts are storm-gods. It is about man's nature, which is inherently Divine:

> "Loving us well, benevolent, close beside
> us, drink godlike Indra, of the well pressed
> Soma." (RV. 4: 20. 4)

> "And when thou (Agni) Godlike One, dealest
> forth treasures, vouchsafe us, too, our
> portion of the riches." (RV. X: XI - 8)

Indra as well as Agni, both are described as Godlike and not as Gods. It points to their development from humanity to Divinity. And this is what Mysticism is all about. This is what is meant by "man's union with God." According to the Veda, man has the spiritual potential to become a part of Godhead. And this is the reason that Mysticism is essentially Vedic, and Islam has borrowed it from the Veda, but without declaring its indebtedness to the Vedic doctrine.

Not only is it blasphemous from the Islamic point of view to believe that the ultimate goal of life is "man's union with God" but Sufis (the Muslim practitioners of Mysticism) have also adopted more or less the same methods of achieving this goal as prescribed by the eight stages of yoga, known as (1) Yama, (2) Niyama (3) Asana (4) Pranayama (5) Pratyahara (6) Dharana (7) Dhayana and (8) Samadhi.

To get a better picture of the issue, we should also consider the following points:

1. The most important thing to remember is the relationship that the Vedas suggest between God and man:

> "Ye, O ye Gods, are verily our kinsmen;
> as such be kind to me who now implore
> you." (RV. II: 29. 4)

Since man has God-like nature, and even the mighty Indra and Agni, are still God-like (for not having reached the final stage of Godhead as yet) man is not despicable, but a kinsman of God, for possessing the potential of Divinity. This is the reason that a Vedic devotee does not want to be enslaved by God, but seeks His friendship:

"The friendship of the Gods have we devoutly sought......" (RV. I: 89. 2)

Also:

"Or may our Indra hear, the Friend of all mankind ...." (RV. II: 31. 3)

"Agni, with you Gods, prosperous be our friendships and kinships." (RV. IV: 10. 8)

This theme runs throughout the Veda, which shows that a Vedic devotee does not believe that God has created man to be His slave. Instead, man has god-like nature, and he should develop himself to unite with God, and thus become a part of Godhead. This is the basis of friendship between God and man.

This is exactly what a Sufi i.e., Muslim mystic seeks: he wants to become Wali-Allah i.e., a friend of God and eventually unites with Him.

This is purely a Vedic doctrine, which has been adopted by the Muslim mystics. Yet they call it Islam! More properly, it is Vedic Islam. A Sufi is supposed to be someone who devotes his entire life searching for God. He must not hesitate to acknowledge the truth.

Islamic point of view is quite different: it holds man as the slave of God, whose destiny it is to reduce himself to nothing by worshipping the Almighty, who if pleased, may grant him an entry into Paradise where he can indulge in sexual enjoyment to his heart's content.

In fact, the wish to be the slave of God, who happens to be the Creator, is the fundamental doctrine of all the Semitic

religions. The God, who has created man to be His slave, cannot allow him to be born with such a spiritual potential that he should seek union with Him. The slaves, who become rulers, cease to be slaves and rank as sovereign. It is blasphemous for a Muslim even to think that He can become a part of Godhead. A Muslim can remain a Muslim only as long as he professes to be a slave of God.

9. The Vedic Foundation of Koran

I learnt something new from Ibn Al-Rawandi's book: "Islamic Mysticism." Often, I used to wonder about the following claims of the Koran:

> a. "If men and Jinn banded together to
> produce the like of this Koran, they
> would never produce its like, not
> though they backed one another."
>
> (Koran, The Night Journey 17: 90)

> b. "If we (Allah) had sent down this Koran upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God."
>
> (The Mustering 59: 20)

The above two quotations, claim that the Koran is so glorious in design that even all men (including the Jinn) jointly cannot produce the (like of) Koran. And so great the Koran is in its might, majesty and magnificence that had Allah addressed it to the mountains, they would have crumbled under the force of its Divine pressure embroidered with Allah's glory, greatness and guidance.

The Koran is supposed to be the Message from Allah, and therefore, its sole purpose should be to guide people, and thus the magnitude of Allah's and Koran's glory is proportionate to the guidance that it gives people. When we judge the Koran from this angle, the result is really disappointing because it says openly:

> "God guides whomsoever He will
> to a straight path." (The Cow 2: 205)

Thus, the Koranic guidance is available selectively. It means that the Koran is not the universal book of guidance. This point of view is attested by the following:

> "God guides not the people
> of the unbelievers." (2: 265)

Obviously, it is unbelievers who are mostly in need of guidance but Allah refuses to do so. In fact, Allah has no desire to guide all people. Thus the Koran is not meant for everybody:

> ".....if God had willed, He
> would have guided men altogether ....."
> (Thunder 13. 30)

What is stunning is the fact that God (Allah) also misguides:

> "And whomsoever God leads astray,
> no guide has he.
> But whomso God guides nobody shall lead
> Him astray; is not God All-mighty,
> All Vengeful?" (The Companies 39: 35)

In fact this is a recurrent theme of the Koran that Allah guides and misguides whom He likes. Therefore I may bring one more Koranic verse to the notice of readers. The Koran declares:

> "He (Allah) it is who has sent down
> To thee the Book (Koran):
> In it are verses
> Basic or fundamental
> Clear (in meaning);
> They are the foundation
> Of the Book (Koran): others
> are not entirely clear. But those
> in whose hearts is perversity follow
> the part thereof that is not
> entirely clear.
> Seeking discord, and searching
> for its interpretation,
> but no one knows
> its true meanings except Allah."
>
> (House of Imran 3: 7)

It means that some verses of the Koran are ambiguous and therefore, misleading. Nobody knows their meanings except God. From this, it is quite fair to conclude that the true glory of the Koran does not lie in its power of guidance because it can be equally misleading. Therefore, its claims to greatness lie elsewhere. Here, the Koran is obviously referring to its literary skill, which is to be found in its presentation and construction of sentences. It cannot be anything else, and this is what the Koran has proudly stated that all men together (with the backing of Jinns) cannot compose the like of the Koran.

The true marvel of the Koran lies not in its power of guidance but its superbness of composition. Mr. Ibn Al-Rawandi

has narrated an episode in the Appendix to his said book, which reveals this mystery:

Rashid Khalifa in 1976 presented his work "The Perpetual Miracle of Muhammad" which discovered that the Koranic structure is built on the number nineteen and multiples of nineteen. The verification has been facilitated by the computer technology, which takes account of the number of letters, words, verses. etc. Execution of such a scheme is a considerable achievement but not supernatural. When Sir Isaac Newton discovered the Laws of Nature or Einstein stated the formula of light, these men displayed the magnitude of human sagacity, sapience and sagely understanding. Whereas these great men exhibited scientific attitudes of their minds, the Prophet Muhammad demonstrated his unusually high artistic skill. This is an extraordinary achievement, which establishes one's claim to greatness, glory and graceful stature but not the splendour, sublimeness and supremacy attributed to godhead in the Islamic sense.

Such a high artistic skill of presentation does not make a book, the Message of God. This is the wrong field for God to demonstrate His artistry. He can easily do so through phenomena of nature as a poet can do by his play of words, a painter through arrangement of his lines and colours or a beauty queen with her sartorial elegance or decorative taste. A God's Message shall be judged by its wisdom, relevance to human needs and its ability to guide and solve the problems that people find difficult to tackle. Under all circumstances, it must provide guidance, which is infallible, indispensable and indisputable. The Koran does not come anywhere near these premises; it openly claims itself to be the Book, that guides as well as leads astray; moreover, it preaches devastation, depredation and decimation of all those who do not believe in Muhammad. God, who is the Creator of humankind, cannot think of their misery, massacre

and mutilation just because they are naughty. Even an ordinary father cannot harbour such nasty thoughts against his children. This type of assertion is a slur on the Holiness of God. If He wanted to be obeyed, as religion-mongers want us to believe, He would have surely created an obedient man instead of resorting to sadistic measures of punishment and the type of trickery which persuades people to bow, bend and bewail before Him for help and mercy. Such a bigoted God is neither Divine nor He deserves man's reverence.

Returning to the original theme, I may explain what is meant by the numerical arrangement of the Koran: it requires counting of letters, words and verses based on number nineteen and multiples of nineteen. Mr. Ibn Al-Rawandi has quoted many examples to this effect. Some of them are as follows:

1. The number of Surahs that the Koran contains is 114 which equals 19 x 6.

2. Blood clot (1-5), the first surah, which appears as number 96 in the Koran instead of no. 1 is claimed to consist of 76 letters which equals 19 x 4.

According to the hadith, it was the first message of Allah which the angel Gabriel brought to Muhammad when he sat meditating in a cave called Hira. The Muslims claim as Muhammad was an illiterate person, he could not read the Divine Message. This irritated the angel and he caught Muhammad by the throat, pressing it really hard, he demanded of him to read it. Thrice, the angel used violence on the same pattern but Muhammad, who was in agony, each time expressed his inability to read or write.

I need not comment on the nature of this episode. Readers can draw their own conclusions.

Another example quoted by Mr. Rawandi, shows how dear this numerical system of expression was to the Prophet. It is traditional for every chapter of the Koran to begin with a sentence starting with the word: "Bismillah" to denote that Allah is All-mercy. But chapter IX, headed as "Repentance" commences without this customary beginning, and thus creates deficiency in the Prophet's numerical scheme based on 19. So, he compensates for it in chapter 27, by mentioning this word twice. However, the artistic marvel is that the distance between chapter 9 (Repentance) and chapter 27 (The Ant) is exactly 19, counting in the starting point.

Another example to explain this numerical mystery is the second word: "Allah" that occurs right in the opening statement of the Koran. It repeats itself 2698 times which equals 19 x 142.

Its enumeration is said to be less and should have been 2699. It is just hair-splitting and does not alter the underlying principle.

Of course, some of the facts related to this numerical scheme of nineteen are disputed, but the discrepancies are of minor nature and do not affect the basic plan, materially. By now, I hope that I have explained the numerical plan of the Prophet but before proceeding further, I must add that from the arrangement of the Koran, it appears that it was composed in the existing order by the Prophet himself, and not by his successors who, most probably, did not know anything about its artistic design, and if it was arranged after the Prophet's death, it is highly likely that he had indicated the order of arrangement to his successors.

Secondly, it is nonsensical to say on the ground of minor differences in the numbers of letters and words that the Koran has been altered over the years. Again, since ordinary books are seldom altered, immunity from change is not a sound argument for the divine origin of a book.

It should be understood that the numerical method of expression used in the Koran is in fact a code i.e., a system of words, letters and symbols to enhance literary appeal and assure economy of words and serve as a vehicle of secrecy. This method is not exclusive to the Koran, and has also been used in the Bible (Pentateuch) and the Veda.

Dr. Eli Rips laid out the entire text of the Pentateuch in one continuous strand of 304,805 letters. He found in them what has been termed "Skip" codes; it means that each code is a case of adding every fifth or tenth or 50th letter to form a word. "It makes perfect sense on the surface, but highlighting every fourth letter reveals a hidden message underneath."

If we take seriously these "Holy codes," which are more appropriate to concealing the purpose of the Scriptures than revealing it, then it surely means that God is disinterested in guiding ordinary folks, who are not endowed with the necessary intellectual penetration to grasp their true meaning. Such codes are decorated with literary virtues but at the expense of didactic excellence.

The Rgveda also has a code of expression but it is instructive and brimming with mystical righteousness. Through brevity, it makes man conscious of the Supreme Being and renders the meditative process sweet, serene and satisfying:

According to the Veda, there are thirty-three major Gods:

"Lord of Reed Steeds (Agni) who lovest song,
bring thou those three-and-thirty
Gods." (RV. I: 45. 2)

Again:

"The Thirty Gods and Three besides,
whose seat hath been the sacred grass,
From time of old have found and gained."
(RV. 8: 28. 1)

If we divide thirty-three by eleven we obtain a Common Factor of 3, which serves as a torch for the search of the Mystical Truth. Lengthy recitations are injurious to a process of meditation. It has to be short and automatic so that the seeker's thoughts are not disturbed. It must be very short; even less than a word, if possible:

"Upon what syllable of holy praise-song, as
'twere their highest heaven, the Gods
repose them - who knows not this,
What will he do with praise-song?
But those who know it well
Sit here assembled." (RV. I: 164. 39)

"This syllable is the Pranava, the mystical sacred syllable "OM." This syllable is set forth in the Upanishads as the object of profound religious meditation, and the highest spiritual efficacy is attributed to it." The Mystical phrase of the Muslim Sufis "Allah Hoo" is an extension of "OM."

As previously discussed, Triad or representation of three in one or one in three is the basic Vedic doctrine. OM is composed of the three sounds A-U-M (in Sanskrit, the vowels a and u coalesce to become "O" which represents several important Triads: the three worlds of earth, atmosphere and heaven, the three major Hindu Gods, Brahma, Visnu and Siva, and the three

sacred scriptures Rgveda, Yajur and Sama. Mystically, the word embroiders the essence of the entire universe. It is used in the practice of Yoga and is related to techniques of auditory meditation. It is uttered at the beginning and end of Hindu prayers, chants and meditations, and is freely used in Buddhist and Jaina rituals, too. This word is sacred: the written symbol designating the sound is used to mark the beginning of a text in a manuscript or an inscription. The Islamic sacred number 786 as well as the Sufi (mystical) recitation based on "Allah-Hoo" are undoubtedly the extensions of the practices associated with the Vedic OM.

The Koranic numerical code nineteen is a literary innovation and its credit goes to the Prophet Muhammad. It is certainly a great achievement, which raises his literary stature, very high, indeed.

One wonders why Muslims insist that the Prophet was illiterate. Is it something great to be illiterate? It also lowers the prestige of Allah who appoints an illiterate person as His Preacher (Messenger); he must be literate, having the ability to read and write. It is essential for a missionary to be educated; without this qualification, he is a warrior without a sword, a singer without tongue or a listener without ears.

An illiterate person is not qualified to receive what is called "revelation," nor God who appoints such a person as His Vicar knows what He is doing.

Inventing such tales about the Prophet, amounts to denigration. He was adorable because he was adorned with great literary, administrative, jurisprudential and martial skills. He was a born patriotic leader with an innovative mind. He adapted certain precepts of the Vedas masterfully, and practised

them meticulously with a great courage for raising his down-trodden nation to the pinnacle of power, prestige and prosperity.

On the contrary, India was blessed with producing several men of great spiritual magnitude (ṛsis) who composed the Vedas, but none who could build a model Vedic Society.

What is the Vedic society?

Mr. B. K. Chaudhary of Multan has asked me to state in detail what the Vedic Society is, but I can offer only a brief sketch in the next chapter to maintain the balance of discussion. I admire Mr. Chaudhary's curiosity, and his determination to pursue the matter to its logical conclusion:

The Vedic Society

Veda means "intellect," "wisdom," "awareness." And this truth emerges clearly when we study its humanitarian and social aspects. For making people of India totally dependent upon themselves for the Vedic knowledge and to raise their own prestige, the priestly class, forbade women, children and members of "low caste" to study the Vedas. They decreed that, if a member of the "low caste" is caught reciting the Veda, his tongue must be cut out, and if he is found listening to the Veda, molten led must be poured into his` ears! What a way of monopolising wisdom by making ignorance the way of life! This is what retarded the mental and moral growth of the people of India. Had they been aware of the splendour of their own roots, they would not have accepted to breathe under the shadow of foreign cults. As a result, they adored the outlandish philosophies and deplored all that was Indian, no matter how intellectual, instructive and illuminating it might be. I am pleased to reintroduce the Vedas to those who claim to believe in them, hoping that they will practise the Vedic tenets. In fact, it applies to all Indians: this is the only way to achieve progres s, prosperity and prestige.

The truth is that the social principles suggested by the Vedas, are as relevant to human needs today as they were in antiquity. Frankly speaking, I may add that our modern civilisation is a copy of the Vedic Society, though not quite complete as yet, but it is heading that way, being directed by the requirements of human nature. I am sure that my eulogy for the Vedic society is not sham, shallow or shifty. The following are some of its cardinal principles; and reader may come to his own conclusion:

1. Democracy

Man is freedom-loving by nature and wants a system of Government in which he is represented on equal footing. While other Scriptures advocate theocracy i.e., the Government of God, authorising a person to rule by Divine Rights, the Veda prescribes democracy, and where this is not possible, it has to be a Constitutional Monarchy, fully regulated by the Law, treating the ruler as a mere human required to act as a matter of duty.

Since I have already dealt with this matter in a previous chapter, I may not go into details again.

2. Supremacy of Law

In the Vedic Society, the Law is supreme. Its working example furnished by the Veda. is known as Rta i.e., the Law of Nature, which is adored for its efficacy as shown by the smooth running of the universe. This Natural Law is the Model Law for the Vedic Society, which it enacts through its own Legislative Assembly. If the laws formulated by the Legislative Assembly take care of people's needs and tackle their problems, they may rank as "Rta" but if they are passed to please "God" without any reference to current problems and people's needs, then they are just a piece of tyrannical trash and carry no legal validity.

From the Vedic point of view, the law has its own characteristics, and I may mention them here selectively:

a. "(God) Agni, bring hitherward
the Gods, whose
Laws we love, whose
laws we love, to show us
Grace."

It is clear from the above that the Law is to be loved i.e., it has to be practised sincerely, and not as a matter of form or ostentation: genuine obedience to the Law is the only way of securing God's grace.

b. The Natural Law is equally binding on Gods:

"Many are Indra's nobly wrought achievements, and none of all the Gods transgresses his statutes.
He beareth up this earth and heaven, and doer of marvels, he got the Sun and Morning." (RV. III: 32. 8)

c. The world order owes itself to the operation of the Law:

"I (God) made to flow the moisture-shedding waters, and set the heavens firm in the seat of order." (RV. IV: 42. 4)

All heavenly bodies have been allotted a firm seat i.e., Orbit in the well-ordered universe.

Again:

"Him (God) who spread out both worlds by Law Eternal ....." (RV. 5: 1.7)

" ..... Ye (God) keep the splendour of dominion, guarding the Ordinance that lasts for ever." (RV. 5: 49. 1)

"Dominion" refers to the control that the Natural Law exerts on the universal order, and it is done by God who guards the Ordinance i.e., the Law Eternal.

d. The Natural Law is everlasting:
"The Immortal Gods ..... never, impair
your everlasting statutes." (RV. 5: 69. 4)

It means when a Law has been enacted, it must be allowed to run its course, and cannot be abrogated at will to suit someone's convenience.

3. Equality of Social Status

When a nation becomes addicted to what is low, lamentable and lacerating, it interprets what is lofty, lustrous and lordly as lumbering, lugubrious and loutish. The people of India, having enjoyed a long period of prosperity, lost their way and started misinterpreting the Veda to divide the society into four major castes. To raise his status, the Brahman perched himself on top of the social rung, and nailed Shudra, the workingman, right down to the bottom. Then, he invented the rules of purity and untouchability to make himself the God, and the toilers as the garbage. So tough, tight and tyrannical has been this Caste System that the nation came to be divided into thousands of sub-castes, "superior" groups looking down upon members of the lower castes, who wished ill to the upper classes. This is what struck at the root of the Indian Nationalism, making the divided Indians an easy prey to foreign predators. Thus bonanza for the few became the bane of many. (Foreign religions have also added to disunity of the Indians, who are certainly one nation. The Caste System has exacerbated this division).

Though I have already discussed this issue in detail, I feel inclined to add a few more words about it owing to its horrendous effects on the destiny of India.

Caste System is the gross misinterpretation of the Rgvedic Hymn X: XC (Purusa). Nowhere it says that the social classes are hereditary or one class is inherently superior to the other. All it states is the functional division of a society i.e., someone is a learned man, and thus acts as a priest or a professional whereas somebody acts as a trader or a labourer to make his living:

> "One to high sway, one to exalted glory,
> One to puruse his gain, and one his labour
> All to regard their different vocations, all
> moving creatures hath the dawn awakened."
>
> (RV. I: 113 . 6)

Without any ambiguity, these verses state that a society is usually divided into four vocations. As the dawn awakens them, they all become busy in pursuit of their aims i.e., livelihood. Here is no mention of a caste-iron hereditary society. It is just a statement of fact that a society is divided into vocations, each requiring different level of toil and reward, but a person can move from one vocation to another.

This type of social bigotry has been practised all over the world. Europe had her own feudal system in which the landlord enjoyed godly grandeur but a surf or a villein was a carbon copy of the Indian Shudra in degradation, disrespect and disdain. Regrettably, the Indian caste system has had a much longer run. However, it is heartening to know that it is dying slowly, though it deserves sudden death.

According to the Veda, man cannot be subjected to such a despicable state as Casteism because:

> "O undivided Heaven and Earth, preserve us, us, Lofty Ones! Your nobly-born descendants."
> (RV. VIII: 61. 4)

Since humans are the nobly-born descendants of gods, they cannot be subjected to such degredation as implied by the Caste System.

In fact, the theme of man's relationship with gods is a recurrent one, and cannot be discarded to please those whose interests are served by Caste System. It is an act of extreme wickedness and must be treated as a punishable crime. Look at the following to realise the human sanctity that the Vedas have preached persistently:

a. "Twixt you (gods) and us there is friendship and common kin: remember and regard it." (RV. VIII: 72. 2)

b. "Agni, with you Gods, prosperous be our friendships and kinships." (RV. IV: 10. 8)

c. "Agni, be kind to us when we approach thee, God as a friend to friend, as sire and mother." (RV. 3: 18. 1)

d. "Sever not thou (God) our friendship, think thereon for us. This with a heart that longs for bliss, we seek from thee." (RV. II: 32. 2)

e. "Agni, be our nearest Friend, be thou a kind deliverer and a gracious Friend."
(RV. 5: 24. 1)

From the above quotations, it is evident that man is God's kinsman and friend. How can a kinsman and friend of God be reduced to the indignity of an Untouchable? It is high time that those who invented the abomination known as Caste System, repent sincerely and purify their guilt with penance, penalty and propitiation.

4. Freedom of Worship

From the Vedic point of view, though numerically there are several Gods, actually there is only One because One God represents all Gods, and has several names:

a. "As God (Agni) comprising Gods by Law Eternal, hear, as Chief who knoweth our oblation."
(RV. X: 12. 2)

In appearance, there are many Gods but practically, they count as one because they all are of one accord:

b. "Ye all the Gods with One accord." (RV. I: 43. 3)

"He (Visvakarman) the Sole God, producing earth and heaven, weldeth them, with arms as wings together."
(RV. X: 81. 3)

Here is the concept of one universal God, who equals all deities, and has many names:

"They call Him Indra, Mitra, Varuna, Agni ...."
(RV. I: CLXIV - 4

Again, all Gods are free from deceit and jealousy, and homage paid to one God is as good as reverence shown to another. Therefore, religious bigotry and sectarianism are alien to the members of the Vedic society; man is free to choose his God, and worship Him the way he likes.

As it is evident from the six systems of the Hindu Philosophy, even those who do not believe in God, are free to be atheists: no harm shall be inflicted on them for difference of belief.

5. Glory of Knowledge

"Veda means "knowledge," "intellect," "awareness." This is why whatever the Vedic rsis have said is based on reason and observation, and part of the Vedic prayer is to ask the Lord for stimulation of intellect and increase in knowledge:

> "May we attain that excellent glory of
> Savitar, the God:
> So may he stimulate our prayers
> with understanding, eamestly of Savitar
> the God we crave
> Our portion of prosperity."
>
> (RV. III: 10. 11)

Explaining the significance of this stanza, Professor Griffith adds: "The stanza is the Savitri, the Gayatri par excellence, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation: he renders it. "Let us adore the supremacy of that divine sun, the godhead, who illuminates all, from whom all

proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his holy seat."

(Note to hymn 111: 61 - 10
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The Vedas have declared wisdom as the basis of Godhead, and thus referred to it frequently. For example,

> "Without whom naught exits, Indra, the
> Lofty One; in whom alone all powers
> heroic are combined.
> The Soma is within Him, in His frame vast
> strength, the thunder in His hand and
> wisdom in his head." (RV. II: 16. 2)

Again:

> "Graciously listen to our prayer, O Indra, and ....
> Send to us all intelligence and wisdom."
> (RV. 4: 21.10)

Also:

> "..... I pray to thee as Bhaga
> from the seat of all,
> Grant knowledge, mete it out and bring
> it to us here ....." (RV. II: 17. 7)

It is the Vedic praise for wisdom, which made India, the Mother of Philosophy, and people of this country, contrary to the inhabitants of the Christian lands, welcomed science instead of opposing it.

6. Defence of Honour and Liberty

I have dealt with this issue previously, but realising the effeminate conditon of the modern Hindus, brought about by

their excessive addiction to the utterly non-Vedic concept of ahimsa, I may touch upon it once again. The ancient Indian (Aryan) who believed in Indra, the God of Hundred Powers, was fearless:

"(Indra) The best of warriors borne on cars, the
Lord, the very Lord of strength.
Strong in thy friendship, Indra, Lord of
Power and Might, we have no fear.
We glorify with praises thee, the never -
Conquered Conqueror." (RV. I: XI. 2)

Again:

"Splendid are thou, O Indra, Wise,
unbending, strengthen us with might,
O Lord of Power." (RV. I: 12. 12)

Also:

"We enjoy in shock of fight
Thou Indra, whom our hearts praise highly
in the war ....." (RV. I: CII. 3)

I can prolong this discussion considerably but it is sufficient to add that the Vedic Society expects of its members to be fearless, brave and ready to die for the values of honour and liberty. Thus, it should do all that is necessary to build a strong national defence and induce them to indulge in all those sports, which make healthy, active and fearless. Thus, in the Vedic society, ahimsa shall rank as cowardice and a sin.

7. An Open and Lively Society

In a previous chapter I mentioned that music and dance are godly pursuits, and artistic activities lead to godhead. Unfortunately, Islam treats music and dance as outright vices and Christianity does not include them in the list of virtues.

It encourages married women to beautify themselves to be desirable for enhancing familial happiness and to infuse an air of liveliness into social customs:

> "Let these unwidowed dames with noble husbands adorn themselves and fragrant balm and unguent." (RV. X: 18. 7)

In India there used to be a custom called "Swymber." It denotes a ceremony in which men were invited to display their skills in archery, swordmanship and reasoning to prove their eligibility for the bride. It was the winner whom the bride chose as her lawful husband through free choice. Considering the age of the Veda, it is an incredible honour bestowed on the fair sex.

The authority for Swymber is to be found in Rgveda I: CXVI. 17. The Rgveda 6: 75. 15, clearly forbids smearing arrow-tips with poison, and this became the ideal code of Kashatriya, members of the warrior class. It shows that the Vedic Society is guided by high ideals, and not convenient morality.

The Vedic Society has an unusual peculiarity: though its Government is democratically elected, it cannot be run by fools.

> "Annihilate the fools, slay them, and burn
> them up: Chase them away from us,
> pierce the voracious ones.
> Indra and Soma, let sin round the wicked
> boil like as a caldron set amid the flames of fire."
> (RV. 7: 114. 1, 2)

The Vedic Society must not be run by the fools and the wicked, who have gained influence through wealth and family

prestige. The Vedic Government is to be run by such democratically elected people who are wise, fair and honest.

8. Welfare State

Religion has been denigrated on account of its extraordinary emphasis on the next world and neglect of care about the present life. This opinion does not hold good in respect of the Vedic society. Its concern about economic prosperity of people renders Vedism a way of life instead of a religious cult. The Veda is certainly the ambassador of the much-lauded concept known as the Welfare State. However, doctrine of public welfare is not based on a fanciful, far-fetched and felonious wage-theory or State-coercion but on the humanitarian outlook of both the individual and the State. The Vedic Society is advanced enough to share people's pains and pleasure through a sense of brotherhood, which thinks of humanity as lofty, lustrous and lambent, requiring utmost care to eradicate evils of poverty whose plunderous effects have incessantly paralysed concepts of honour, hilarity and harmony.

Public Welfare is a humanitarian duty laid on both individual and the state, and carries no fanciful reward of paradise, wine and women. It is considered a moral and spiritual ornament of personality the same way as jewellery and sartorial elegance are essential parts of bridal make-up. Look at the following to reach this conclusion:

"O Wealthy God, never may I live to see
my friend or son in need.
Hitherward let thy heart be turned."
(RV. VIII: 45. 36)

Here, the prayer against "need," involves not only economic considerations but also social justice. In the following

stanza, relief is sought not only for one's kith and kin, but also the wolfish people i.e. the wicked:

> "For Thou (God) with might gives much food
> in cattle even to the wicked wolf when
> he is hungry." (RV. 6: 13. 5)
>
> "Like sun and Moon may we pursue in
> full prosperity our path." (RV. 5: 51. 15)
>
> "O ..... Gods from earth and heaven
> Bring weal from heaven that men may
> dwell securely ....." (RV. 6: 14. 6)
>
> " ..... Bestow a wealthy home on men, O Son
> of Strength (God Agni). Give ..... riches
> spreading far and wide ..... give
> wide-spread wealth." (RV. 6: 15. 3)

It should be noted that prosperity in the Vedic Society is not a prerogative of the few. It is meant for all:

> " ..... make both of you
> (Gods Mitra and Varuna)
> our Lands exceedingly fruitful."
> (RV. 7: 64. 2)

Jealousy is no part of the Vedic Society. The great men such as princes, members of the ruling class and influential members of the society, especially, the benevolent ones are wished well sincerely:

> "Exhaustless be your bounty to our princes
> who with their wealth incite the gift of riches
> who further friendship with their noble

natures, combining wealth in kine with
wealth in horses." (RV. 7: 67. 9)

"Urge givers to bestow their wealth to aid
our services of Gods." (RV. X: CXLI. 6)

Here are some stunning stanzas on the subject:

"(O God) my heart quakes like a rolling wheel
for fear of penury.
Shall not Puruvasu, the singer give Thee
praise, O ever prospering Maghavan,
mounted on the car.
..... O Maghavan, give us
riches: with thy right, Lord of Bays (Indra)
be not reluctant." (RV. 5: 36. 3.4)

In this hymn, Puruvasu is possibly either the rsi who has composed this hymn or the worshipper who is chanting. He dreads the peril of poverty and makes it clear that unless God grants him affluence, he will not worship Him. Thus God's praise is conditional on the amount of welfare that man receives from Him!

The modern concept of "welfare-state" is certainly a ray of the Vedic sun.

9. Legal National Identity

The Veda is a staunch advocate of human dignity and internationalism:

As far as human dignity is concerned, the Veda is of the opinion that even gods have no right to slight man:

"Slight us not, Varuna, Aryaman or
Mitra, Rbhuksan, Indra, Ayu or the
Maruts ....." (RV. I: CLXII - 1)

Having accorded this type of reverence to man, the Veda declares its concept of universality.

".....Indra, the Friend of all mankind ....."
(RV. II: 31. 3)

Again:

"Thee Agni, God, Imperial Lord of
all mankind." (RV. III: X. I)

In a nutshell, the Vedic God is Universal; He is not Helper of the believers only. He is truly international, but such is the nature of the problem that internationalism has no meaning without nationalism because different nations, who live under different geographical conditions, speak different languages and develop different customs and ways of life, cannot be treated as one nation, though they all are human, and as such command equal rights and dignity. Yet the basis of national identity is not the distinction that it may have achieved through conquests or successful living but a National Legal Code, which cannot be flouted by minorities on any pretext:

"Around us is the Dasyu, riteless void of
sense, inhuman, keeping alien laws,
Baffle thou (Indra) Slaver of the foe,
the weapon, which this Dasa wields."
(RV. X: 22. 8)

Those who keep alien laws, instead of the National Law, have been here contemptuously called as Dasa and Dasyu, who

are determined to defend their foreign creed by force of arm. The true followers of the National Law pray to the God Indra to "baffle their weapon." Actually, they are eager to fight it out, and this is exactly what happened. Those who observed the National Law, thought of themselves as the Aryans and, those who did not, were branded as Dasas and Dasyus. Originally, all these people were from what is known as the Punjab. To settle the issue, they waged a civil war, which lasted for a very long time and led to mass emigration, filling lands of Asia, and particularly Europe.

Law as the basis of national identity is a very sound device compared to racial arrogance and geographical peculiarities.

The Vedic sense of law refers to the indigenous law i.e., the law enacted by a country's own legislature according to the needs and wishes of its own people. It can also legally adopt a foreign law to treat it as its own. When it has adopted a foreign law by its own choice, and enforced by the authority of its own people, it ranks as Indigenous Law and guarantees the freedom and honour of the land. But the foreign laws imposed on a community, without legislative enactment of the country, impinge on the independence, dignity and national unity of the people; an example of this fact is to be found in India (Bharat) where the Islamic community has its own Muslim Personal Law Board. Such a practice is not acceptable in a sovereign state, which must be governed by its own laws. The Islamic Law is supposed to be God-made and thus does not correspond with the secular legal system of India. It is different because:

1. It claims that sovereignty belongs to Allah (God) whereas in a democratic country, the Government is formed by the people for their own benefit. The gods can look after themselves.

2. The Islamic laws of inheritance give twice the portion of property to man compared to woman.

3. The Islamic Law confers commanding status on man, and treats woman just as a sexual toy: her so-called rights are, in fact, imaginary.

4. The Islamic Law empowers a husband to divorce his wife at will, but she cannot do so.

5. The Islamic Law does not allow equal treatment of non-Muslims. It demands destruction of mandirs, churches and temples.

6. Again, Islam thinks of itself as the only true religion; treats all other faiths and ways of life as fake, false and felonious; advocates perpetual war against them until they are eradicated or the followers of other religions are humbled and reduced to tributaries.

Obviously, having two codes of Law is a recipe for national destruction. Therefore, a truly national government while allowing complete freedom of worship to all communities, makes sure that they all obey one civil code under all circumstances. National unity cannot be achieved without such an attitude. The Government, which does not enforce a national code of Law, cannot claim to be a national Government: its members are more interested in personal power than national prestige, which requires unity through administration of neutral justice.

The truth is that a nation is not sovereign unless it is governed by its own Law. Imperial nations have usually usurped

other people's liberties by imposing their own laws on them: The Roman Law and the English Law are some of the examples. The Arabian Law, as expounded in the Koran, does not represent the will of other people and comes within the same category. Again, a National Government has the duty to protect the rights of all its citizens irrespective of their faith and sex.

In view of the above, when we examine the modern i.e., Western Civilisation, it appears to be an extension of the Vedic Society. Thus, it is no exaggeration to say that Western Civilisation is another name for the Aryan Civilisation, which is yet another description of the Vedic Civilisation, and uncannily vouches for the Vedic declaration:

"I (Indra) have bestowed the earth
upon the Arya...."

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